THE Mennonite Quarterly Review

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EDITORIAL

THE SECOND AND CONCLUDING INSTALLMENT OF EDWARD Yoder's History of the Scottdale (Pennsylvania) Mennonite congregation brings a happier ending to the story of a declining congregation than is usually the case. The loyalty, vision, leadership, and consecrated wealth of one family, that of Jacob S. Loucks, together with other leaders who were gathered together on the staff of the Mennonite Publishing House, made this possible. This is in striking contrast to another once flourishing Western Pennsylvania congregation, that near Butler, which completely died out about the time that Scottdale, in the natural course of events, should also have died. Death and life in religious matters, however, are not inevitable results of the natural course of events, but depend on the attitudes and behaviour of responsible personalities. Mennonite history, like the history of other groups, has proved this many times over.

THE RICHES OF THE MENNONITE HISTORICAL LIBRARY AT Goshen College have not yet been made fully available for historical research, although in a general way the wealth of material assembled has been known to those who have worked in it. A full inventory will become possible only upon the completion of the cataloguing of its contents which has now become possible through a generous grant from the Carl Schurz Foundation (Oberlaender Trust) under the direction of Dr. Wilbur K. Thomas. Dr. Robert Friedmann, a noted Anabaptist scholar, formerly of Vienna, now living in Goshen, is the cataloguer.

Among the newly catalogued manuscripts are numerous Amish documents. The Amish scholar on the editorial board of the REVIEW, Professor John Umble, describes in detail in this issue a number of the most significant manuscripts, all copies of the basic ministers' manual handed down through the centuries in handwritten copies from one Amish bishop to another.

THE DEATH OF JOHN HORSCH ON OCTOBER 7, 1941, REMOVES from the small circle of American Mennonite historians its nestor, and one of the most gifted and fruitful scholars in the entire field of Mennonite history. The REVIEW plans to devote an entire issue in memoriam to his life and work at an early date.

THE
Mennonite Quarterly
Review

Vol. XV Number 4

THE MENNONITES OF WESTMORELAND COUNTY, PENNSYLVANIA

EDWARD YODER

(Concluded)

III. *Recent Period*, 1892-1940

By the year 1890 the Mennonite congregation of Westmoreland county had decreased in numbers to around twenty active members. The leading causes of this decline have been pointed out before. Already in 1882 it was reported in a local history that the Mennonite congregation at Stonerville numbered less than forty members none of whom were under forty years of age. After the death of John D. Overholt in 1878 and the moving away of Jonas Blauch in the same year the congregation was left without a resident minister. Bishop J. N. Durr of Masontown lived nearest by, but he was over thirty miles away. He was an aggressive minister and was concerned to do what he could to revive the congregation at Stonerville and see it prosper again.

The local interest in these years was kept alive by a few devoted members of the congregation who did not lose faith and hope. Deacon Christian Stoner, though advanced in age, was still active

as the only resident official of the congregation. He together with Jacob S. Loucks, son of Preacher Martin Loucks then deceased, made arrangements locally for preaching appointments by travelling ministers who happened to stop in the community. Nancy Loucks, aged widow of Preacher Martin Loucks, was deeply interested in a renewed growth for the Mennonite congregation, and she did much in the way of encouraging her grandchildren to become Christians and unite with the church of their ancestors. She lived to see several of her grandsons become the leaders of the congregation.

Abraham O. Overholt, long active in the congregation as song leader, was another of the faithful supporters during the lean years. At the beginning of the recent period of the congregation's history the only young persons who had united with the body were two sons from the Jacob S. Loucks family, Joseph Loucks and Aaron Loucks. The other members were persons past middle life or already old in years. The members of the congregation in 1893, the year the meetinghouse in Scottdale was built, were: Nancy Loucks, John Strohm, Jacob S. Loucks and wife Mary, Anna Loucks, Elizabeth Loucks, Joseph R. Loucks, John L. Lowe and wife Christina, Christopher S. Lowe and wife Elizabeth, Lowry Johnson, Aaron Loucks,[43] Leah Keiser, John F. Stauffer, Annie S. Overholt.

Joseph and Aaron Loucks as young Christians were interested and active in doing Christian work. Upon their own initiative they conducted a community Sunday school in the White Schoolhouse, one mile west of Scottdale. This school was carried on during the summer months at least four years prior to 1894, the year that the Mennonite Sunday school was started in Scottdale. It was held in the afternoons and preaching services were sometimes held in connection with the Sunday school when a visiting minister happened to be in the community.

Bishop John Durr's efforts to ordain leaders in the congregation after a considerable number of years, at last bore fruit. The available material from which to select candidates for the offices to be filled was naturally very limited. In May, 1892, four months after Deacon Christian Stoner's death, the latter's son-in-law Joseph R. Loucks was ordained to the office of deacon for the congregation.

43. The author acknowledges his indebtedness to Aaron Loucks, of Scottdale, Pa., for much help received in preparing the present history of the Mennonites in Westmoreland county. Invaluable have been the data and first-hand information received from him on the recent period of this history, as also on the latter part of the middle period.

On September 18 of the same year Aaron Loucks was ordained as minister upon the voice and counsel of the congregation. Bishop Durr officiated in these ordinations, and he continued to serve as the overseeing bishop of the congregation for five years longer.

Aaron Loucks was twenty-eight years old when he after considerable hesitation accepted the call of the congregation and of the bishop in charge and was installed in the office of minister. He was by occupation a farmer and had acquired only such education as the public schools of the day afforded. Through personal application and extensive reading he had gained a considerable knowledge of the Bible. Not only did Loucks after his ordination preach for his home congregation but he soon made visits to other Mennonite congregations in western Pennsylvania. Preaching visits that he made to Clearfield, Blair, Cambria, and Somerset counties were early reported in the *Herald of Truth,* of Elkhart, Indiana.

In 1893, the year following Aaron Loucks' ordination, the first Mennonite meetinghouse in the borough of Scottdale was erected. It happened that the Loucks families, who composed a large part of the small congregation and were specially interested in reviving its life, lived in and near this town. The sentiment among them was that it would be an advantage to establish the center of the congregation's life at this place rather than attempt a revival of the work at the Stonerville meetinghouse, which was three miles away. After the idea had developed in a general way for some time, a meeting of the members was held at the Jacob S. Loucks home in Scottdale on July 22, 1893. At this meeting of members of the congregation the decision was made to erect a meetinghouse in Scottdale at once. The site for the building on the corner of Grove and Market Streets was donated by Jacob S. Loucks. The ground was then a piece of his farm. Much of the cost of the building was also paid by Jacob Loucks, who during the twenty years before had accumulated considerable financial capital from the sale of town building lots from his farm as well as from community industrial enterprises in which he was engaged.

The work on the new meetinghouse was started on August 4, less than two weeks after the decision was made to build. By the beginning of December the building was completed and ready for use. The structure was of brick, 34 by 50 feet in dimensions, erected at a cost of $3,000.00. Special services of dedication were held on Sunday,

December 3, 1893, at which time Preacher John S. Coffman of Elkhart, Indiana, was present as the principal speaker. For two weeks immediately following the date of dedication Coffman conducted nightly evangelistic meetings, the first ever held by Mennonites in this area. About a month after the close of these meetings, on January 21, 1894, the first new members were received into the congregation. Three were admitted through baptism, namely, John Loucks, Cora Loucks, and Ada Loucks. Amelia Loucks, wife of Aaron Loucks, was received by letter from the United Brethren in Christ denomination on the same date. By these events new interest had been aroused among the small membership and a beginning toward a growing congregation was made.[44]

The Scottdale Mennonite Sunday School was organized soon after the close of the first evangelistic meetings. It opened on January 7, 1894. John Loucks was chosen as the first superintendent, and Ada Loucks as the first secretary. No detailed reports of the early years of the Sunday school have been preserved. There is however a report from the Scottdale Sunday school included in the statistical report given at the third General Mennonite Sunday School Conference, held at Pleasant Valley meetinghouse in Lagrange county, Indiana, October 3-5, 1894. This is what is given about the Scottdale Sunday School:[45] "Total enrollment (estimated), 50; classes, 5; teachers, 5; average attendance, 35; amount of collections, $20.23."

For nine years after its first organization the Sunday school in Scottdale met every Sunday in the afternoons. It was considered the most suitable time for several reasons. The holding of morning services for preaching every two weeks at the Stonerville and Pennsville meetinghouses was still continued as before. Also the afternoon sessions made it possible for some people in the community who attended other places of worship in the morning to attend the Mennonite Sunday school in the afternoon. This added to the attendance and the general interest. In the early years, from 1894 to about 1902, the schedule of regular services at the Scottdale meetinghouse was as follows: Every two weeks (the Sundays with no preaching at either of the old meetinghouses), preaching in the morning; every Sunday afternoon, Sunday school; every Sunday evening, preaching.

44. *Herald of Truth,* Vol. XXXI (1894), p. 58.
45. *Ibid.,* Vol. XXXI (1894), p. 330.

Preacher Aaron Loucks from the first was interested in promoting the growth of the congregation and in doing aggressive Christian work. He early took a number of important steps which revealed his vision in planning for the promotion of the spiritual life of the congregation. For one thing, he looked abroad for some young man who might be invited to come in and assist in the leadership of the congregation. After consultation with other ministers of the conference district, he invited Jacob A. Ressler of Ronks, Lancaster county, Pennsylvania, to locate at Scottdale. Ressler welcomed the invitation and in April, 1895, with his wife moved to Scottdale. He was a graduate of Millersville State Normal School and had some experience as a public school teacher. While living at Scottdale he engaged in teaching rural school for several years. Within three months of his arrival in the congregation Ressler was nominated for ordination to the ministry, and upon favorable vote of the congregation he was ordained to that office in the Stonerville meetinghouse on July 28, 1895, by Bishop Isaac Eby of Lancaster county.[46] Aaron Loucks at once invited Ressler to share equally in the responsibility of filling the preaching appointments of the congregation.

Another important step taken about this time by Aaron Loucks was that of securing for himself some specialized preparation in Bible study to help him in his work as a preacher and leader in the congregation. The result of his desire in this direction was that in October, 1894, he enrolled as a student at Moody Bible Institute, in Chicago. There he pursued courses in Bible study with both inspiration and profit. In New Testament and doctrinal courses his teacher was R. A. Torrey, while in the Old Testament and Prophecy courses he was under the instruction of W. W. White. For eight months, until June of the next year, he continued his studies in Chicago. After that he returned to his congregation to carry on the duties of a preacher and pastor.

Besides his classroom studies in Chicago Aaron Loucks made numerous contacts and received impressions which were destined to bear fruit in his later work as a leader in the home congregation and in his denomination at large. The first city mission work carried on

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46. *Ibid.*, Vol. XXXII (1895), p. 249. Jacob A. Ressler's manuscript diaries have been found very useful for information on the life and activity of the Scottdale congregation in the years 1895-1898. Lina Z. Ressler, of Scottdale, Pa., deserves special thanks for kindly loaning the diaries of her late esteemed husband for use in preparing the present article.

by Mennonites had been opened in Chicago in the year before Loucks went there as a Bible student. Naturally he lent his assistance to the work of the new mission as he had opportunity. Thereby he got an insight into the need and possibilities for doing missionary work in the cities. His firsthand interest in the Chicago Mennonite Mission is reflected in the fact that thereafter frequent contributions were reported to that cause from the Scottdale congregation.

Aaron Loucks attended some of the early Sunday school conferences held among the Mennonites. He was present at the second General Sunday School Conference, held at the Zion Mennonite church near Bluffton, Ohio, in 1893, and at the third, held near Middlebury, Indiana, in 1894. His vision of the possibilities for such meetings held for the benefit of Sunday-school workers was among the factors which led to the beginning of the Mennonite Sunday School Conference of the southwestern Pennsylvania district, the second annual session of which was held with the Scottdale congregation in October, 1896, and which has continued to meet annually since then just prior to the annual church conference.

From observing and learning about the Bible conference movement as it was then carried on by Bible teachers like R. A. Torrey and others, Aaron Loucks conceived the idea that Bible teaching of that type would do much toward supplying the existing need of more basic Bible instruction for the rank and file of the membership of the Mennonite denomination. He began to advocate Bible conferences for the Mennonite Church, conferences for which the ablest Bible teachers of the church would be brought together to give series of lessons and lectures from outlines on the Bible in daily sessions for a period of two weeks, more or less. He succeeded in awakening interest among his younger co-workers, with the result that the first Bible conference held in a Mennonite congregation was conducted at Scottdale for two weeks beginning on December 28, 1896. From this experiment as a beginning the Bible conference movement gradually spread over a large part of the Mennonite denomination reaching its height perhaps twenty years later.

After the meetinghouse in Scottdale was built and had become the center of the congregation's activities, regular services nevertheless continued to be held at the old Stonerville house until the end of 1898. Every four weeks on Sunday mornings one of the ministers from Scottdale went there to preach. The audiences were generally

small. The diary of one minister repeatedly reports audiences ranging from five to eleven people. Sometimes he returned home without preaching at all because no one came out for the meeting.

When the services at Stonerville (by this time called Alverton) were at last discontinued entirely, the school district of East Huntingdon township expressed the wish to secure the property for use as school grounds. On June 2, 1899, the church lot and building were sold for the sum of one thousand dollars and the old meetinghouse, the second one on that site, which had served as a place of worship for nearly sixty years was taken down. The piece of ground which had been acquired by trustees of the Mennonite congregation a few months more than one hundred years before (in March, 1799) became the site of a public school building which still stands today and is used for that purpose.

The cemetery plot adjacent to the Stonerville meetinghouse already for twenty years previous to the sale of the church grounds had no longer been under the care of the Mennonite congregation. On October 5, 1878, the trustees Christian Stoner and Jacob S. Loucks leased it to the Mennonite Cemetery Association, a community organization, for a term of nine hundred and ninety-nine years for the consideration of one dollar.[47] Members of the Scottdale congregation have continued to use this cemetery for burial purposes, except that in more recent years some have begun to bury in the Scottdale Cemetery.

Regular services in the other of the old meetinghouses, the one near Pennsville, south of Jacobs Creek, had been discontinued for a time in the 1880s, because scarcely any members lived near there, and because no preacher was resident in the congregation. Occasional services may have been held there even then. After the ordination of Aaron Loucks as preacher regular preaching services were held again at that place. The custom was to have a preaching service on Sunday mornings every four weeks and alternating with the similar service at the Stonerville house. On April 19, 1882, a cyclone carried away the roof and otherwise damaged the meetinghouse. The house was repaired and used later.

In April, 1898, the Pennsville meetinghouse was again repaired, window panes replaced, painting and papering were done on the inside, lamps were installed, and an outside coalhouse was built. There-

47. Westmoreland County Archives, *Deed Book* 97, p. 38; *ibid.*, 286, p. 154.

upon Preacher J. A. Ressler held the first evening service in this house on Sunday evening, April 24, 1898. He announced to his audience that he would explain the peculiarities of the Mennonites during the next week each evening, and invited the people of the neighborhood to come out for the meetings. For the next ten evenings preaching services were held. The audiences present ranged in size from a half dozen to an overflowing house on the second Sunday evening, on which occasion Aaron Loucks preached the sermon. At the close of these special meetings the announcement was made that there would be Sunday school at that place the next Sunday. Apparently Joseph Loucks was the superintendent of this mission Sunday school conducted in a Mennonite meetinghouse, where in the ground close by rested the bones of numerous Mennonites of an earlier day. No records of this Sunday school are known to exist. The attendance was small. On one Sunday not long after the school was started fifteen were present for the Sunday school and twenty for the preaching service. Apparently it was carried on only in the summer months, but for how many years is not clear. Possibly the services at this place were continued as late as 1901 or 1902. By the year 1903 the building was no longer used. In 1903 the council of the Scottdale Mennonite congregation authorized Aaron Loucks to dispose of the property that was left. There is record that stoves were sold and some other materials. Much of the material, it is said, was carried away by predatory persons.

The burying ground beside the Pennsville meetinghouse had been enlarged through the addition of more ground in 1885. In that year A. H. and Mary Sherrick sold to Jacob Sherrick, Joseph R. Stauffer, and Thomas Johnston, "Trustees of the Mennonite Church Graveyard," for the sum of three hundred dollars an additional piece of ground which about doubled the size of the burial ground.[48] It happened that none of the trustees named were themselves members of the Mennonite congregation. Thomas Johnston, who lived at Morgan a few miles away, voluntarily took care of the meetinghouse and the cemetery plot for many years because of his spontaneous interest in the place. This board of trustees failed to perpetuate itself and after the death of the last of the persons named, the grounds fell into complete neglect for many years. Interested parties on several occasions had the burying ground cleared off. Miss Helen

48. Fayette County Archives, *Deed Book* 102, p. 460.

Frick, daughter of the late H. C. Frick, took some active family interest in the old plot, for her father's great-grandparents, Abraham Stauffer and wife, are resting there as well as many other distant relatives. Miss Frick on one occasion paid the cost of clearing the ground and repairing the old headstones of the graves. At another time members of the present Scottdale congregation raised funds and had the grounds cleared and put in order. In recent years the trustees of the Scottdale Mennonite congregation have assumed the responsibility of keeping the grounds cleared and presentable.

For the younger and progressive element of the congregation the activities centered in the Scottdale meetinghouse from the time it was built. Besides the Sunday services already referred to, regular mid-week meetings were held at least as early as May, 1895. The nature of these varied from time to time. They are referred to variously as a Bible meeting, Bible reading, cottage meeting, and for a time in the fall of 1895 J. A. Ressler conducted a normal class, evidently for the benefit of the Sunday-school teachers.

The first evangelistic meetings by John S. Coffman have been mentioned. M. S. Steiner of Ohio held similar meetings from October 28 to November 10, 1895. The next winter the first Bible conference was held (December 28, 1896, to January 9, 1897) at which time John S. Coffman, M. S. Steiner, and D. H. Bender were present as the leading instructors. At the close of this conference, in a council meeting at the home of Jacob S. Loucks on Saturday, January 9, Preacher Aaron Loucks was chosen for the office of bishop, and on the following day, January 10, 1897, he was duly ordained to that office by Bishops Henry Yother and John Durr, assisted by J. S. Coffman. At this time Bishop Durr relinquished his charge and Aaron Loucks assumed the pastoral oversight of the Scottdale Mennonite congregation. Loucks worked in close association with the younger and aggressive ministers of the conference district and took a leading part in the conference activities. Often he travelled on visits to other congregations of the Southwestern Pennsylvania Mennonite Conference district. The congregations at Rockton in Clearfield county and at Masontown in Fayette county (after J. N. Durr moved away from there to Blair county) were under his charge. He was also active in the church activities of his denomination at large. He was among the early promoters of the Mennonite General Conference, and served on the Mennonite Board of Charitable

Homes for some time, and later on the Mennonite Board of Missions and Charities. He was also a charter member of the Mennonite Board of Education, on which he served for many years as treasurer. His brother Joseph, the deacon in the Scottdale congregation, was for some years a member of the Mennonite Evangelizing Board, though he was unable to attend their annual meetings very often.

The ministers in the congregation were early interested in spreading the gospel through local and outlying preaching appointments. The preaching services held at the two old Mennonite meetinghouses have already been described. In 1896 and 1897 one of the ministers preached one Sunday every month at a schoolhouse near Youngwood, Pennsylvania, where a few members of the congregation were then residing. In 1896 there is record of their preaching at the Swedetown schoolhouse, now called North Scottdale, where another group was holding Sunday school then. The ministers also occasionally accepted the invitation to preach for the Young Men's Christian Association in Scottdale. In 1898 and later regular preaching appointments were filled for a time at Champion, Pennsylvania, in the Evangelical Church, in which locality a few members of the Mennonite congregation were then living.

This early period of activity was somewhat interrupted in 1899 when Jacob A. Ressler was appointed as one of the first party of American Mennonite missionaries ever sent to a foreign land. He sailed for India in February, 1899. For more than two years after Ressler's departure Aaron Loucks was alone in carrying on the ministerial work of the congregation. Again he was looking for someone who might be invited to come in and assist in the leadership of the congregation. In November, 1900, A. D. Martin, a young man of twenty-one years from Greencastle, Pennsylvania, came to Scottdale "to assist in the work of the Lord in a needy field."[49] On March 10, 1901, he was ordained to the office of minister by Aaron Loucks. A. D. Martin was an active and spiritual leader, interested in preaching the gospel and in distributing religious books and Christian literature. He later married Ada, sister of Aaron Loucks.

By this time Aaron Loucks and a few of his associates in the denomination at large were definitely contemplating the possibility of developing a church-owned and controlled publishing house for the Mennonite denomination. The Mennonite Publishing Company at

49. *Gospel Herald,* Vol. V (1913), p. 703.

Elkhart, Indiana, which then served as the publication center for the church was a privately managed concern. It was at the time passing through some serious financial difficulties, and there was rather wide-spread dissatisfaction with the publication work as it was carried on at that place. The Mennonite Book and Tract Society, first organized in 1892, was the active beginning of a rival organization for distributing literature among the Mennonites. A. D. Martin, after locating at Scottdale, became the secretary-treasurer of this Society and devoted some of his time and effort to the work of selling Bibles and religious books for that society. The organization never had its headquarters at this place, Martin simply serving as one of its officers and agents among a number who worked in different localities. The local interest at Scottdale in the work of the Book and Tract Society is reflected in the fact that the Scottdale congregation was one among the few that made regular semiannual contributions toward its work in the years 1897-1899.

The final step of putting a new publishing organization into operation at Scottdale was taken in 1905. A new denominational periodical, the *Gospel Witness,* was issued for the first time in April of that year. The Gospel Witness Company, which was the organization behind this publishing venture, was managed by Aaron Loucks and A. D. Martin, the former donating his services to the company for the first number of years. The place of publication was Scottdale, and the company was composed of nine brethren of the Mennonite Church who pledged themselves for a certain amount of capital to be used in publishing a religious paper in the interests of the church.[50] The work of the new publishing company was a success from the first. The response to its program was general and grew steadily. A church-wide publication board was organized in February, 1908, which took over the interests of the Gospel Witness Company and purchased part of the interests of the Mennonite Publishing Company at Elkhart, Indiana. The business has been conducted with increasing volume and support through the thirty-two years since. The story of the Mennonite Publishing House, as the institution in Scottdale has been known since 1908, is an interesting chapter in itself and too long to be undertaken in this discussion. Its location at this place has to a large extent figured in the growth and development of the Mennonite congregation at this place, as will appear far-

50. *Herald of Truth,* Vol. XLII (1905), p. 379.

ther on. The fact that a number of able men of the Mennonite church were called to Scottdale to serve on the staff of the Mennonite Publishing House has made the Scottdale congregation one of unusual prominence in the denomination as a whole. Among the men thus called to Scottdale who deserve special mention for their influence upon the church at large are, Daniel Kauffman (1865-) J. A. Ressler (1867-1936), John Horsch (1867-1941), and Levi Mumaw (1879-1935).

The year 1903 in some respects marks the beginning of a steadily increasing organization and of increased activities in the Scottdale Mennonite congregation. Already in January, 1898, the congregation had been legally incorporated. The Sunday school, which from 1894 to 1902 met in the afternoons, now was held in the morning before the preaching service.[51] The beginning of regular semiannual business meetings for the congregation dates from April 2, 1903. For a time the business meetings were held in August and February. Later they were changed to July and January, the months in which they still are held. During the first years it was the custom to devote a part of the sessions to a set program of talks and topics relating to the life and work of the congregation. The business year of the organization regularly ends in July, and at the July meeting full reports are given and the annual election of officers and committees takes place.

The beginnings of various organizations and committees may be briefly summarized. The first organization among the sisters of the congregation for supplying garments for the needy is reported in February, 1905, when Dillia Brilhart was named president and Zoe Johnson secretary-treasurer. This organization, known as the Dorcas Sewing Circle, has continued without interruption since that time. It is an active organization and holds monthly meetings. An intermediate sewing circle with regular monthly meetings grew out of the Sunday-school class organization of a class of girls in 1926. Among the younger girls a junior sewing circle was organized in 1937, which meets monthly.

The first recorded appointment of the Sunday Evening Committee was at the business meeting of July, 1909, when H. C. Deffenbaugh, Henry Hernley, and M. K. Smoker were appointed. This was the precursor of the present Young People's Bible Meeting Committee.

51. *Ibid.*, Vol. XL (1903), p. 61.

A Wednesday Evening Committee was first appointed by the business meeting in July, 1909. The first appointees on this committee were H. F. Reist, A. D. Martin, Martha Martin, Lula Reist. The present Prayer Meeting Committee is the successor to this committee. However, as mentioned before, regular mid-week meetings in the congregation were held almost from the very beginning of the congregation's activities in Scottdale. These meetings, before 1909, were arranged and directed by the ministers of the congregation. In 1903 the Wednesday evening meeting was referred to as a Bible Reading. In 1906 it was reported that a Bible study class in Life of Christ was organized with D. H. Bender as leader which met on Wednesday evenings. The programs of the Wednesday evening meetings have been varied from time to time. In 1914 a class in Sunday-school teacher training, in charge of H. F. Reist, met on Wednesday evenings, and a special cottage meeting committee was appointed at that time for conducting cottage prayer meetings on other evenings of the week. Cottage meetings of this type have long been held in homes every week—one or more. At present these are arranged by the superintendents of the three Sunday schools acting together as a committee.

The finance committee of the congregation was first established by the business meeting in 1909, when Aaron Loucks, M. K. Smoker, and John R. Loucks were appointed. Its duty is to arrange the annual budget and to allocate the funds received as unspecified contributions from the congregation. A charity committee was first appointed in 1912, consisting of the deacon of the congregation and two others. They look after the distribution of local charities, both among the members and among needy persons of the community. The Summer Bible School Committee has been in existence as a standing committee since 1928, although sessions of Summer Bible school were held as early as 1926, as will be noted later.

The personnel of the ministerial leadership in the congregation since the turn of the century has been in a great measure affected by the founding and development of the Mennonite Publishing House as a denominational institution at Scottdale. Aaron Loucks served as overseeing bishop of the congregation until 1936. All the ordinations of officials in the congregation since the turn of the century have been of individuals who came to Scottdale from other places as employees of the Mennonite Publishing House. A number were

ministers before coming here. The ordination of A. D. Martin as minister in 1901 has been mentioned. He served in that office until 1910 when because of ill health he was forced to retire. He then moved with his family back to Franklin county, Pennsylvania, where he died in 1913. John A. Brilhart, a minister from Clearfield county, Pennsylvania, first moved to Scottdale in 1900. In 1902 he moved away again and lived elsewhere for a time, but in 1907 located permanently at Scottdale, where he served as supply preacher until his death in 1937.

D. H. Bender, a minister and teacher from Springs, Pennsylvania, in Somerset county, in 1906 was engaged by the Gospel Witness Company as office editor of the *Gospel Witness*. He had previously served for a year and a half as editor of the *Herald of Truth* at Elkhart, Indiana. He filled the position at Scottdale until 1909, when he resigned to accept the principalship of the newly established Academy and Bible School at Hesston, Kansas. Daniel Kauffman, minister and bishop from Versailles, Missouri, who had been the editor-in-chief of the *Gospel Witness* from its inception and of the *Gospel Herald* which succeeded it in 1908, located at Scottdale in 1909. He serves on the ministerial staff of the congregation and has had the bishop oversight of the congregation since 1936.

Jacob A. Ressler, who in 1899 had left the Scottdale congregation to do pioneer missionary work in India, after serving for ten years there, was unable to continue in that field, and returned to America, locating at his wife's home near Smithville, Ohio. In 1911 he was appointed editor of the Sunday-school lesson helps published by the Mennonite Publishing House. He thereupon returned to Scottdale and here served on the ministerial staff until his death in 1936. Besides being minister Ressler also held the office of bishop, having been ordained to that position at Springs, Pennsylvania, just prior to his sailing for India in 1899.

On July 2, 1916, H. Frank Reist was ordained in the Scottdale congregation upon the unanimous choice of the members to the office of minister. He had come to Scottdale in 1908 upon his appointment as the editor of the *Christian Monitor,* the monthly magazine which made its first appearance in January, 1909. Reist was a graduate of Goshen College, and was active in the Sunday school and the young people's meeting of the congregation from his first coming to this place. Three years after his ordination as minister

he was elected president of Goshen College, a position which he was forced to resign because of ill health after less than a year of service. He then moved to southern Texas where he still serves as a pastor and minister in a Mennonite congregation at Falfurrias.

Deacon Joseph R. Loucks, ordained in 1892, filled that office until his death in 1926. The same year, on June 20, Charles B. Shoemaker was chosen by lot to serve the congregation in the office of deacon. He had first entered the employment of the Mennonite Publishing House in 1914. Since 1935 he has served as secretary-treasurer of the institution. John L. Horst, the present pastor of the Scottdale Mennonite congregation, was chosen by lot and ordained to the office of minister on December 1, 1929. He first entered the employment of the Mennonite Publishing House in 1920 in the capacity of a linotype operator. Later he became editor of the *Christian Monitor,* a position which he still holds. Abram J. Metzler, after serving as minister and bishop at Masontown, Pennsylvania, was elected to the position of general manager of the Mennonite Publishing House in 1935. Since locating at Scottdale he is on the ministerial staff of the congregation at this place, though the wide demand for his services as preacher in other congregations calls him away on Sundays much of the time.

The Scottdale Mennonite Sunday School enjoyed a slow and steady growth as the congregation was growing in size. From the time of its founding in 1894 no written records were preserved for some years. There was evidently little or no change in the organization of the school for the first six years. Its sessions were held on Sunday afternoons, as stated before, until the beginning of 1903, when they were changed to the mornings. Already by 1906 the time of its annual reorganization had been changed from January 1 to July 1, to correspond more closely with the local conference year.

The men who have served as the superintendents of the Scottdale Mennonite Sunday School from its beginning, and the years they were elected to office, are as follows: John R. Loucks, 1894-1900, 1909; David S. Loucks, 1901-1905; M. K. Smoker, 1906, 1907; H. C. Deffenbaugh, 1908; George Cutrell, 1910, 1911; Rhine Benner, 1912; H. Frank Reist, 1913-1918; Allen Christophel, 1919, 1920; Vernon Smucker, 1921-1923; Charles B. Shoemaker, 1924-1927; John L. Horst, 1928-1932; Henry Hartman, 1933-1936; Elam Hernley, 1937-1940.

This Sunday school in the beginning used the Mennonite lesson helps published at Elkhart, Indiana. After 1905 the helps published at Scottdale were used. The early hymnbooks used in the Sunday school were several different numbers of the *Gospel Hymns*. Later on the *Church and Sunday School Hymnal, Life Songs, Sheet Music of Heaven,* and *Life Songs, No.* 2 have been used. What the amount of the annual offerings in the Sunday school in the early years was is unknown. In 1916 the total contributions amounted to about $135. The amount of the annual receipts increased rapidly after that, when relief and missionary projects were taken up by the Sunday school and by separate classes in the school. For years now the Sunday school has been contributing for all purposes a total of from $700 to $900 annually, mostly for missionary and benevolent purposes. The enrollment in recent years has been around 135, with an average attendance of something less.

The early effort to carry on the extension Sunday school at the old Pennsville meetinghouse has already been noted. In the summer of 1915 an extension Sunday school was conducted at the Felgar Schoolhouse several miles west of Scottdale. It seems not to have been kept up for more than several months. The attendance ranged from about thirty to sixty. The leaders in this school were H. F. Reist and C. H. Musselman. At the present time two extension or mission Sunday schools are in operation, one in the Kingview schoolhouse in East Scottdale and the other in the North Scottdale schoolhouse.

The beginning of the extension Sunday school in East Scottdale dates from the year 1906. In October of that year a school was opened with S. A. Martin and Clayton Graybill in charge as superintendents. The sessions were held on Sunday afternoons. Six teachers were kept busy with eighty or ninety pupils, according to an early report. The average attendance from the first was around sixty. Regular preaching services were also held in connection with the Sunday school, just how frequently is not clear. During the years from 1907 to 1909 rather intensive missionary work was carried on in the East Scottdale community. Martha Martin, then a part time worker in the Mennonite Publishing House, regularly devoted a part of her time there to house to house visitation work, the distribution of literature, the circulation of Sunday-school library books, and the supplying of clothing to needy families. The Sunday-

school library then consisted of eighty-five books which were loaned out repeatedly for reading among the members of the Sunday school. Visits made in homes averaged over fifty a month for a time. Frequent cottage prayer meetings were held in homes. The enrollment of the Sunday school in 1908 reached 128.[52] The business meeting of the Scottdale congregation that year voted to support the East Scottdale work, and appointed as a committee to look after it D. S. Loucks, M. K. Smoker, and A. D. Martin.

About the end of 1909 Martha Martin left the Scottdale community. Evidently the intensive work which she had carried on in East Scottdale for several years was not kept up after she left. In 1912 the Sunday school there was closed, just for what reasons is not clear. The business meeting of the congregation in July, 1913, appointed J. A. Ressler, Levi Mumaw, and C. A. Graybill as a committee to investigate the East Scottdale Sunday-school field in response to a call for such work to be done in that district. The report of this committee to the same meeting in January, 1914, indicated that the school in East Scottdale had been reopened before Christmas with an enrollment of fifty pupils. The committee recommended further that the sessions of the school be held on Sunday mornings, with the release of sufficient workers from the home Sunday school to carry on the extension Sunday school at the same hour. The recommendation was carried through as is evident from other reports.[53] It is interesting to note that the committee which had reopened this school at the same time recommended that the business meeting consider the advisability of erecting a chapel in East Scottdale for holding religious services, stating that two vacant lots were available for that purpose without cost. This proposal has never been carried out. At that time the Kingview schoolhouse was a frame building. The Sunday school meets today in the commodious eight-room brick schoolhouse, through the kind generosity of the local school board. Levi Mumaw was the leader of the East Scottdale Sunday School as superintendent during this middle period of its history. The average attendance in different quarters ranged from seventy down to fifty. The contributions received from the school did not always cover the expenses of its operation. The Scottdale Sunday School provided for the deficits that occurred in that school.

52. *Gospel Witness*, Vol. II (1906), p. 458; Vol. III (1907), p. 293; *Gospel Herald*, Vol. I (1908), p. 75.
53. *Gospel Herald*, Vol. VI (1914), p. 653.

In 1918 again the Sunday school in East Scottdale was closed for about two years. Among the causes for closing was the fact that a number of the active workers were called away through the military draft. On July 18, 1920, the school was opened again with about sixty in attendance, and it has been going continuously since that date. At first the sessions were again held on Sunday afternoons, but in 1922 they were changed to the mornings, the time at which the school still meets. Vernon Smucker and Elam Hernley were the superintendents at first after this reopening. C. F. Yake served as the superintendent from 1922 to 1938; David Alderfer was elected to that position in 1939, and George Smoker in 1940.

The present enrollment in the East Scottdale Sunday School is 136, with an average attendance of about 125. The school has for years been more than self-supporting financially. Many of the teachers and officers who assist in the school do considerable home visitation work in addition to their class period teaching. There is excellent interest and a good school spirit in this Sunday school. Quite a few adults attend the school regularly, as there are no churches in that particular community. Many of these folks seem to find in the East Scottdale Sunday School a real spiritual home and the privilege of religious worship and Bible study is much appreciated by them. Though numbers have attended the Sunday school for years, comparatively few from there have become active members of the Mennonite congregation, yet a number have united with the Mennonite church and supported the work of the congregation. The East Scottdale Sunday school has exerted a wholesome influence on the children and youth of the community and has at the same time served as a training school in Christian work for numerous young people of the Scottdale Mennonite congregation.

The extension Sunday school in North Scottdale dates its beginning from July 1, 1934. J. Irvin Brunk has been the superintendent there from the first. The enrollment for some years has been around one hundred, with the average attendance running somewhat less than that. This school is also self-supporting financially. The interest and the spirit in the school is good. Both these extension Sunday schools seem to be filling a real need in the communities where they are held. They are not properly independent Sunday schools, but are conducted as extension schools of the Scottdale Mennonite congre-

54. *Ibid.*, Vol. XIX (1926), p. 297; Vol. XX (1927), p. 272.

gation. The membership of the Scottdale congregation elects all the officers for these schools just as it elects the officials for its own school, and all the teachers for the extension schools are chosen from the congregation.

Summer Bible school instruction for the children from kindergarten age to high school age inclusive is given for two weeks every summer. This work started in connection with the East Scottdale extension work. The first session of summer Bible school was held in July, 1926, in the Kingview schoolhouse[54] and was repeated there in the summers following until 1935, with the exception that in 1930 and 1932 the school was held in the Mennonite meetinghouse in Scottdale. Beginning in 1936 and every summer since then, the summer Bible school conducted by the congregation has been held in the Pittsburgh Street school building, which is located about two blocks from the Mennonite church. Before 1930 the sessions of this school lasted for fifteen days, and since that date for ten days. Transportation has been regularly provided by the committee that plans the school for all the children who desire to attend from the adjacent communities. A standing committee of the congregation has general charge of the arrangements for the annual summer Bible school, with C. F. Yake acting as the director in charge. The average attendance in recent years has reached the 250 mark a number of times. The classes have largely been taught by volunteer teachers from the home congregation. The expenses, which amount to about one hundred dollars annually, are provided through special offerings and appropriations from the three Sunday schools of the congregation.

Another phase of the extension work done by the congregation, which has grown out of the East Scottdale Sunday-school work, is the holding of periodic evangelistic campaigns in that community in the form of summer tent meetings. The first meetings of this kind were held in 1922, when J. F. Bressler preached nightly for two weeks in a tent put up for that purpose. Other evangelists who have preached during these tent meetings were: C. F. Derstine, 1923; J. D. Mininger, 1924; E. J. Blough and S. E. Allgyer, 1925; John W. Hess, 1927; A. J. Metzler, 1929 and 1941; Aaron Mast, 1933; Elmer B. Moyer, 1936; Ernest Garber, 1938; Harvey Shank, 1940. All these tent meetings were held in the Kingview community except-

ing the one in 1940, which was held near the North Scottdale schoolhouse.

Regular evangelistic meetings have been held in the Scottdale Mennonite congregation, annually as a rule. A few of the earliest evangelists who preached in these meetings have been mentioned before. The later evangelists were: S. G. Shetler, 1901; A. H. Leaman, 1903; Isaac Wambold and E. S. Hallman, 1903; Abram Metzler, 1907; Daniel Kauffman and M. C. Lapp, 1908; A. D. Wenger, 1910; D. D. Miller, 1911; N. H. Mack, 1912; I. W. Royer, 1914 and 1935; C. F. Derstine, 1915; S. E. Allgyer, 1916; J. S. Shoemaker, 1917; J. F. Bressler, 1919; J. W. Hess, 1920, 1924, 1925, and 1932; John H. Mosemann, 1921; John F. Grove and N. E. Miller, 1922; C. Z. Yoder, 1923; B. B. King, 1926; Oscar Burkholder, 1927; J. F. Bressler, 1928; O. N. Johns, 1929; J. K. Bixler, 1930; J. C. Clemens, 1931; Milo Kauffman, 1933; J. D. Mininger, 1934; M. G. Brackbill, 1936; Henry J. King, 1937; Noah E. Troyer, 1938; S. J. Miller, 1939; E. M. Yost, 1939; J. Irvin Lehman, 1941.

Occasional Bible conferences, since the original one in 1896, have been held by the Scottdale congregation, as in 1912 and 1918, also at other times. The first one, in 1896, continued for two weeks, while the more recent Bible conferences have been usually from a few days to a week in length.

Mention should also be made of one other extension activity carried on for a time by workers from the Scottdale Mennonite congregation. About 1914 for several years during the summer months they conducted occasional preaching services in the Hoffman Lutheran church near Smithton, Pennsylvania. Several members of the Masontown Mennonite congregation were living in that locality then.

The annual session of the Southwestern Pennsylvania Mennonite Conference has been held in Scottdale eight times since the first meetinghouse was built here, namely in the years 1896, 1902, 1908, 1914, 1921, 1926, 1932, 1939.

Particular mention should be made of the Young People's Bible Meeting which is conducted by the congregation every Sunday evening. Just when regular young people's meeting topics and programs were first followed in these meetings is uncertain. In 1906 a report stated that the Sunday evening meetings of the congrega-

tion were helpful, having the following schedule: For the opening, fifteen minutes of singing; next a lively workers' meeting for thirty minutes; and finally a short sermon on the subject of the evening. In 1909 the business meeting of the congregation first began to elect a Sunday evening committee. In 1910 the plan was adopted of having a superintendent of the young people's meeting elected by the business meeting. H. F. Reist was elected as the first superintendent. How long this plan of organization was continued is not clear. At present a committee of the young people elected by the business meeting outlines the weekly programs and appoints the leader and speakers. The young people's meeting is not carried on as a separate organization but is simply one of the regular services conducted for the congregation as a whole. Only rarely have separate junior meetings been conducted for the benefit of the younger folks on Sunday evening.

Interest in the study of vocal music and the cultivation of congregational singing has been marked in the congregation. In the early years of the services in the Scottdale meetinghouse Joseph Loucks was active as song leader. In 1903 it was reported that regular meetings for singing were held on Saturday evenings. As early as 1904 John D. Brunk, then of Bridgewater College, conducted singing classes during a Christmas vacation period.[55] On the week days of his stay he had daily an adults' drill class at two o'clock in the afternoon, a children's drill class at four o'clock, and the chorus class at seven thirty o'clock in the evening. Singing classes have not been held with any regularity. The first hymnbook used in the Scottdale meetinghouse was *Hymns and Tunes,* later the *Church and Sunday School Hymnal* was used and at present the Mennonite *Church Hymnal.* Among the more recent song leaders in the congregation have been Levi Mumaw and Charles Shoemaker. A choral organization among the young people has been in existence for a few years, which is devoted to the study and interpretation of hymns and sacred music. A congregational literary society with monthly meetings was first organized in 1936.

The membership of the Scottdale Mennonite congregation began with sixteen active members in 1893. Its growth was slow at first, yet the number of communicants increased steadily from the first. In 1900 a membership of thirty-five was reported. By 1907 it had

55. *Herald of Truth,* Vol. XLI (1904), p. 22.

grown to fifty. The greater part of the increase in the congregation's membership has come through members and their families who moved to Scottdale from other congregations of the Mennonite faith. Although there had been more than a century of Mennonite history and life in this vicinity before the present congregation was organized, the revived congregation has not been able to recover any appreciable number of those whose ancestors first brought the Mennonite faith into this section.

The moving in of members from other congregations may be said to have begun about the turn of the century. A. D. Martin was called here in 1900 to assist in the ministerial work of the congregation. A number of his relatives followed him and located here for a time. Beginning in 1905 a gradually growing influx of members came to Scottdale, many to be employed by the publishing firm, later known as the Mennonite Publishing House. Others moved here to engage in business or occupations in the community. Most of these united and worshiped with the Mennonite congregation during the time they were employed here, but later left to locate elsewhere. This condition has caused the membership of the congregation to be rather more fluid than is true in the average congregation of its size. A brief analysis of the membership record shows that in the past forty-eight years the number of persons received by baptism into the congregation was 196, the number received from other congregations by certificate was 161, and those received upon confession of faith numbered 77. The number lost by withdrawal was 100, those who received letters of certification to unite with other congregations numbered 90, and the number removed through death was 65. Through the effort put forth in extension activities and evangelistic meetings a considerable number of persons from the local and near-by communities have at some time or other been received into the fellowship of the congregation. For various reasons the majority of the accessions from this source later on again withdrew from the congregation. The enrollment of members in 1940 was 170.

The financial contributions of the Scottdale Mennonite congregation to religious and benevolent causes have varied from time to time. The variations usually reflected the economic conditions existing at different times. Following Mennonite practice the ministers who served the congregation have received no direct remuneration.

In 1903 the total contributions reported for the year represented an average of about eleven and one-half dollars per member. In 1909 the contributions averaged ten and one-half dollars a member. For 1915 the average amount contributed was about fifteen dollars, in 1920, twenty-two dollars, in 1923 it reached seventy-five dollars. Later the per member contributions dropped down again. In 1931 it was seventeen dollars, and in recent years has risen again to above twenty dollars.

The property of the congregation includes somewhat more than the meetinghouse. In the fall of 1895 Jacob S. Loucks erected a frame dwelling house on the lot just west of the meetinghouse in Scottdale for the use of a minister and his family. Jacob A. Ressler was the first to live in this house after it was built. A. D. Martin later occupied it, and still later D. H. Bender. By his last will and testament Jacob S. Loucks bequeathed this property to the congregation, which still owns it as a parsonage, although no one of the ministers of the congregation has used it for years. The property is a source of income for the congregation. A drilled water well was put down on the northwest corner of the church lot in 1896. The basement under the meetinghouse was excavated and equipped for the use of Sunday-school classes in 1914.

As early as 1931 there began to be some sentiment and agitation for enlarging the meetinghouse, so as to provide more adequate room for the services and activities of the growing congregation. The matter was studied and discussed until in 1938, when the decision was made that a new house of worship be erected. The meetinghouse built in 1893 was taken down on March 6, 1939. The new brick structure, forty-two by seventy-six feet in ground plan, was put up and was ready for use on August 6 of the same year. The cost of this building was approximately $20,000.00 without the furniture. It is equipped with a modern heating and ventilating system. The basement is modernly equipped for the use of the lower Sunday-school classes and departments. There is a balcony in the rear, making the total possible seating capacity about five hundred.

CORRECTIONS AND ADDITIONS

to the first installment of this article, published in THE MENNONITE QUARTERLY REVIEW of July, 1941.

PAGE 159, FOOTNOTE 3:

Amos K. Stauffer, Lancaster, Pa., has very kindly submitted evidence which shows that Abraham Stauffer (1752-1826) was not a son of John Stauffer (1737-1811)

and Veronica Buckwalter (1746-1826). Other data furnished by him point to Christian Stauffer (d. 1768), immigrant of 1744, as probably the father of Abraham Stauffer who came to Fayette county in 1790.

The husband of Barbara Stauffer (1773-1847), oldest daughter of Abraham Stauffer, was Henry Smith (d. 1829) of Tyrone township, Fayette county.

PAGE 161:

John Sherrick on May 3, 1891, bought 142½ acres of land in Tyrone township, a tract lying along the west side of Galley Run, between Morgan and Owensdale. His brother Joseph, the minister, bought on May 2, 1792, 201 acres of land along Jacobs Creek, adjoining Abraham Stauffer's land on the south.

The minister Conrad Rist (1787-1841) was a son of John Rist (1746-1836) of Tyrone township. The John Rist of Bullskin township, of the 1790 census, was another man who died in 1845.

Abraham Newcomer (1770-1838) was not a son of Peter Newcomer (1742-1820). The latter's children, according to his Will, were: John, Jacob, Christian, David, Magdalene, Elizabeth, Catharine, Barbary, Mary. Peter is said to have been born in Germany. The same is said of Abraham Newcomer. Whether they were related is not known.

PAGE 162:

Among descendants of Jacob Eshelman (1786-1838) the tradition exists that he was a Mennonite preacher in Fayette county. This information was furnished by Dr. F. C. Eshelman, Hazleton, Pa.

PAGE 176:

There seems to be some ground for the opinion that the minister John Snyder, who preached in this congregation in the early 1850s was the son of Herman Snyder and Margaret Graybill of Juniata county, Pa. He lived in Elkhart county, Indiana, from 1856 to 1869, in Missouri from 1869 to 1872, and died in Jewell county, Kansas, in 1886.

PAGE 179:

The recent volume edited by Samuel S. Hough, CHRISTIAN NEWCOMER: HIS LIFE, JOURNAL, AND ACHIEVEMENTS (1941), shows that this active evangelist stopped regularly in Westmoreland county on his annual preaching journeys to the West from about 1810 to 1829.

MANUSCRIPT AMISH MINISTERS' MANUALS IN THE GOSHEN COLLEGE MENNONITE HISTORICAL LIBRARY

JOHN UMBLE

As mentioned in the article, "An Amish Minister's Manual," in the April issue of the REVIEW, the Mennonite Historical Library at Goshen College owns copies both of the Joseph Unzicker and of the Hanss Nafziger Amish ministers' manuals in manuscript. On account of the interesting light which the history of these manuscripts throws on the life and traditions of the Amish, it seems fitting to describe those that are available for study.

Three Copies of the Unzicker Manual

The Joseph Unzicker manuscript is a complete minister's manual containing the forms for performing the ordinances of baptism, communion, and marriage, and for the ordination of ministers, bishops, deacons and bishop deacons or elder deacons, officers known respectively in the Joseph Unzicker manuscript as *Diener, Aeltester, Armen Diener,* and *Aeltester Armen Diener.* The manuscript also gives the proper form for receiving a fallen member into the church.

As already stated in the article appearing in the April issue, the Joseph Unzicker manuscript, which seems to be entirely original and not merely a copy of an earlier manuscript, is in possession of Enos Stuckey, of Archbold, Ohio. The Mennonite Historical Library of Goshen College has two copies of this manuscript.

For the purpose of this discussion the manuscript in possession of Mr. Stuckey will be known as Ms. A.[1] The older one of the two copies in possession of the Mennonite Historical Society will be known as Ms. B and the second as Ms. C. Ms. B is nearly identical with Ms. A except for slight changes in the wording. In the preface, for instance, instead of "Allen Dienern und Aeltesten, welchen dieses Schreiben zuhanden kommt, Wünsche ich nebst freundlichem Grusz, . . ." which is the beginning of the preface of Ms. A, Ms. B writes:

1. This manuscript was printed in full in German with an English translation in the April number of the *Review.* See Volume XV (April, 1941), pp. 95-117, more especially, pp. 95-111.

"Nebst einem freundlichen Grusz an alle Diener und Aeltesten, denen dieses schreiben zuhanden kommt,

"Wünsche ich" . . .

A few other unimportant differences occur in the two manuscripts. Manuscript B has lost its cover and consists of only five folios as compared with the seven of Ms. A. An odd feature of Ms. B is that the preface (Vorrede) seems to be written on the recto page of the last leaf.

Both Ms. A and Ms. B are written on a fine grade of water-marked paper evidently manufactured in Europe. The paper of Ms. A has the water mark "Kegel" on one half of the sheet and on the other a coat of arms—two crowned lions rampant facing a large crown at the top center of the coat of arms and in the middle of the device is a shield divided into three equal perpendicular spaces. At the bottom is a coiled ribbon or scroll. The paper on which Ms. B is written bears an almost identical coat of arms except that the center device instead of being a shield is an eight pointed flower. The opposite side of the page of Ms. B bears a small decorative device and underneath the letters "JHN." The word "Kegel" and the letters "JHN" may indicate the name or initials of the paper maker. Ms. C is written on lined American foolscap paper without water mark of any kind except a small device in the upper left hand corner with the words E. & S. May[,] Lee[,] Mass. The sheets are 12 by 16 inches making pages 8 by 12 inches.

Manuscript B while legibly written is not so carefully done as Ms. A. Some of the pages are more crowded and the copyist seems to have tired or hurried toward the end. It may be that his pen needed trimming. The writing on the last page or two is heavier and more rapid. It may have been completed by a second copyist.

Manuscript C seems to present no special difficulties. But it throws no light on the origin of the earlier manuscript from which it is copied. An introductory note simply says (translated): "This is a writing of a bishop named Joseph Unzicker. When he lived and where he dwelt I have not been able to learn. The handwriting of the present manuscript is, as may be seen at the end, that of my uncle, that is, my father's half-brother, J. P. Güngerich, who was not a minister but because he, in his time, was a good and ready writer, he probably copied it for my grandfather, Jacob Swartzendruber, who was his step-father and was ordained to the bishopric

in the year following the date of this copy, that is, in the year 1853. Jacob Güngerich probably wrote this with a goose quill."

J. F. S. (chwarzendruber) 1897

At the end of the manuscript are the words (translated) : "Copied by J. P. Güngerich, 1852," and then there is the added note (translated) : "Jacob P. Güngerich arrived in Johnson County, Iowa, on the 17th of October, 1851, died at his home on the 4th of February, 1888, at the age of 76 years, 4 months, 2 days."

J. F. S. (chwarzendruber)

Manuscript C is almost identical with Ms. A except that the style, spelling and grammar are modernized. The vowel in the final syllable of many verbs is elided. For instance, *rufet* becomes *ruft*. An occasional indefinite article is inserted and the dative singular, masculine and neuter, adds the final "e." *Giebt* becomes *gibt*. The wording of the preface follows Ms. A instead of Ms. B. J. P. Güngerich seems to have made his copy from Ms. A while it was in Christian Brand's possession. The latter arrived in Mifflin County, Pa., from Switzerland in 1817, moved to Wayne County, Ohio, in 1818, and died there in 1866.

Six Copies of the Nafziger Manual

Even more interesting than the copies of the Joseph Unzicker manuscript are the copies of the minister's manual written by Hanss Nafziger of Essingen near Landau (in the Bavarian, that is, the Rhenish Palatinate). This minister's manual, as already mentioned in an earlier article, was written for the Holland Amish Congregations at their request.[2]

The Goshen College Library has four manuscript copies of Nafziger's manual, also a typewritten copy made from a manuscript in possession of Bishop Christian Nafziger of Hopedale, Illinois, and a copy printed by the Mennonite Publishing House of Elkhart, Indiana, in 1916, for the Amish bishop, John D. Hochstetler. The original of these manuals, as already stated, was written by Hanss Nafziger on March 26, 1781.

It became customary for Amish writers (copyists) who copied the Hanss Nafziger manuscript, which contains a minister's manual and

2. See my article, "An Amish Minister's Manual," in *The Mennonite Quarterly Review*, XV, (April, 1941), 95-117, specifically pp. 112-117.

also a letter, to append to it copies of the resolutions of the Swiss Brethren or of the Amish.[3]

The Hanss Nafziger manuscript comes down to us in two separate traditions. After he had written the minister's manual for the Holland churches, Nafziger's brethren in the south of Germany asked him for a similar copy for their use. He states that he gave this copy very reluctantly. First, because he was not sure that it would serve to the praise and glory of the Lord and also serve to the eternal salvation of mankind; second, it would be much writing; third, it was a question with him whether it would be any advantage to others or whether it might simply create pride; and fourth, because he had not found in existence any such written manual of forms. However, he finally consents. In this way, then, there come down to us two traditions, as one might say, of the Hanss Nafziger manuscript minister's manual: one written for the Holland ministers on March 26 and March 30, 1781, and a similar but not identical minister's manual for the South German friends of Bishop Hanss Nafziger.

In 1789 Christian Güngerich of Hünighausen in Waldeck made a copy of the Hanss Nafziger South German manuscript, adding to it the decisions of the Council of Ministers and Bishops held at Strassburg in 1568, additional rules and regulations of a conference held at the same place in 1607, and four more decisions of a conference of ministers of the Swiss brethren held in 1630 at Hofingen *"in der finstern Thillen [or Thüllen]"* (Thillen=Thälern?).

As already stated the original of all the Nafziger manuscripts was written by Hanss Nafziger of Essingen near Landau in the Bavarian Palatinate on March 26, 1781. A group of Amish ministers and deacons in Holland had written for instructions regarding the manner of administering baptism, of performing the marriage ceremony, and of ordaining ministers, bishops, and deacons. They had also asked for whatever else the church in the Palatinate had in the way of church customs.

Nafziger's Holland-Russia Manual

The original manuscript written for the Holland churches takes up in great detail forms for baptism, marriage, and ordinations and

3. The resolutions passed by the 1568, 1607, and 1630 conferences were printed and translated in the first issue of the *Review*. See H. S. Bender's article, "The

detailed instructions for administering these rites. This part of the manuscript was written, as already stated, on March 26, 1781. Nafziger then goes on to name a succession of ministers through whom the traditions and practices of the church had come down to him and to his contemporaries. He mentions particularly: Hanss Güngerich in the Weisenburger Congregation, who had served the church for over fifty years and had lived to be ninety years old; Hanns von Rothenhoff in the Landau Congregation who also had served the church for a long time and had lived to a great age; Christian Yoder of Richert or Rosenthal in the Münster Congregation who served the church (evidently as bishop) during Nafziger's time and who had reached the age of seventy. Nafziger states that all of these, so far as he knows, had used such regulations and had instructed the younger ministers in them. He seems to be indicating that the forms which he has written had been handed down orally from generation to generation by the above ministers [in succession?] but had never been reduced to writing.

He goes on to say that in this time he had served in the ministry for fifty years and is now seventy-three years old. He seems, in some respects, to have been a rather remarkable old man.[4] He states that for reading or writing he has not yet found it necessary to use reading glasses by day or night.

This manuscript is the only one in possession of the Goshen College Library which continues with a complete discussion of the mode of administering the ordinances of communion and feet washing. This was added, according to a note by Hanss Nafziger, on March 30, 1781. This, as already stated, is the manuscript sent to the Holland brethren. The original of the copy in the Goshen College Library was taken to Russia when a group of Holland Amish moved to Volhynia. There on November 8, 1824, Jacob Graber copied the manuscript in Michelsdorff. When the group emigrated to Turner County, Dakota (now South Dakota), in 1874, Jacob Graber's son, Jacob, brought the manuscript with him. In 1879 Christian Nafziger of Hopedale, Tazewell County, Illinois, made a copy of the manuscript written in Jacob Graber's own handwriting. Christian

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Discipline Adopted by the Strassburg Conference in 1568," in *The Mennonite Quarterly Review,* I, (January, 1927), 57-66.

4. The writer is indebted to Dr. Robert Friedmann of Goshen, Indiana, for pointing out that Dr. Christian Neff thinks that this Hanss Nafziger was among the group of Amish ministers who had advocated or promoted the 1780 printing of the *Martyrs Mirror.* See Neff's article, "Martyrerbücher," in *Mennonitisches Lexikon,* III, p. 52.

Nafziger's manuscript copy is now in possession of Andrew Nafziger of Hopedale, Illinois. H. S. Bender states that he has seen a copy of this manual in the library of Freeman College, Freeman, S. Dakota.

As stated above, it became customary at an early period for those who made copies of Hanss Nafziger's minister's manuals to add to them the resolutions adopted by various ministers' conferences, the Strassburg Conferences in 1568 and 1607 and the one held at Hoffingen in 1630. Whenever Amish ministers referred to *Regel und Ordnungen* (Rules and Regulations), they had in mind nothing vague or indefinite. They referred specifically to these conference resolutions. These constituted "the Old Order," and they still do so. The manuscript taken from Holland to Russia and then to Dakota in 1874 contains, following Hanss Nafziger's material, the sixteen resolutions adopted by the conference of Amish ministers and elders held at Essingen near Landau on December 21, 1779. The manuscript also copies the names of the ministers present at the conference. It omits the resolutions adopted by the 1568, 1607, and 1630 ministers' conferences, appended to all other manuscript copies of the Nafziger manual. This Holland-Russia manuscript is the most interesting of all the copies of the Hanss Nafziger minister's manuals, not only because it is the most complete manual, but also on account of its romantic journey from South Germany to Holland, to Russia, to Dakota, to Illinois, and finally, to Goshen, Indiana.

Five Copies of the South German Nafziger Manual

As stated above, when the South German Swiss Brethren learned that Hanss Nafziger had written a minister's manual for the Holland Amish congregations and had given them permission to make a copy for each congregation, they kept asking him for a minister's manual similar to the one which he had sent to Holland. He finally consented after considerable hesitation. All of the other copies in possession of the Mennonite Historical Library are made from this later copy. It differs in no essential respects from that sent to the Holland congregations except that it does not contain instructions for administering the ordinances of communion and feet washing.

The Hochstetler Pamphlet

Goshen College has five copies of this minister's manual written by Hanss Nafziger for his South German friends. The first was

printed at Elkhart, Ind., in 1916 as a pamphlet entitled, *Ein Alter Brief*.[5] This copy is nearly identical with the others in the Mennonite Historical Library but it omits the conference resolutions which all of the others contain.

John D. Hochstetler, in the preface (Vorrede) to the pamphlet containing the Hanss Nafziger material, states that (translated) "we do not know how or by whom this old letter was brought to America. David K. Byler at Hutchinson, Kansas, owned the copy which Hochstetler used and Byler received it from his father after the latter's death. David K. Byler's father had received it from his father after his father's death. The latter, David Byler of Lancaster County, Pennsylvania, was the man who wrote the book *Das Wahre Christenthum* [True Christianity]"[6], printed at Lancaster, Pa., in 1888.

None of the four manuscript copies of the Hanss Nafziger minister's manual as copied for the South German Amish ministers is exactly identical with any other and each has its own very interesting individual history. One, a 58-page manuscript booklet about 6 x 8 inches, contains all the material found in the printed, *Ein Alter Brief,* and also a copy of the nineteen resolutions adopted by the ministers' conference at Strassburg in 1568. The manuscript booklet is the work of Peter Unsicker who made this copy in Beisenhoffen (Bavaria) in 1836.[7]

The Stark County (Ohio) Copy

The superscription to a second copy states that it was made in North America in the state of Ohio near Canton in Stark County in March, 1860, and that it was copied again in 1865. This manuscript contains all of the Hanss Nafziger manuscript written on March 26, 1781, and the additional historical material regarding the Holland churches. The latter was added December 14, 1781, probably at Essingen. It also adds the nineteen resolutions adopted by the min-

5. A part of this pamphlet was reprinted in *The Mennonite Quarterly Review.* See Dr. Ernst Correll's "The Value of Family History for Mennonite History," in *MQR* II, (July, 1928), 198-204. Dr. Correll's article also contains an interesting biography of Bishop Hanss Nafziger.

6. The writer has not been able to discover whether there is any connection between Byler's book and another of the same title by Johann Arndt, the Lutheran pietist.

7. Extracts from this manuscript were translated and printed in the writer's article "An Amish Minister's Manual" in *The Mennonite Quarterly Review,* XV, (April, 1941), 96-117, specifically pp. 112-117.

isters' conferences at Strassburg in 1568 and in 1607, and four more resolutions adopted by the Swiss Brethren of Switzerland in 1630 at Hoffingen "in der finstern Thillen" (*sic*).

A note at the end of the manuscript states that it was copied in 1733, in 1774, in 1789 by Christian Güngerich at Hüninghausen, in 1800, in 1820 on April 14, and, as already mentioned, in 1860 and 1865.[8] The manuscript is beautifully written, very legible, and easily read.

The Christian Güngerich Copy

A third manuscript bears on its title page the words (translated): "A copy of a letter which was sent to the ministers and elders of the church in Holland at their desire and request by the brethren in Strassburg on March 26, 1781, and now recopied by Christian Güngerich of Neuhof near Rain on the Lech in Bavaria on the 22nd of February, 1887."

This manuscript is identical in every significant respect with the preceding except for its superscription. This is usually known as the Christian Güngerich copy because it was copied by Christian Güngerich at Hüninghausen in 1789. A note at the end says (translated): "This entire manuscript was copied also in the year 1733 and 1774, according to a manuscript of the original, and also in the year 1800 on March 1, and now also by me, Christian Güngerich, of Neuhof in the 48th year of my life and was completed January 24, 1888."

A Holmes County (Ohio) Copy

The fourth Hanss Nafziger manuscript in the Mennonite Historical Library was copied by Jacob Schwarzendruber in 1860. A note at the close of the Schwarzendruber manuscript states that (translated) "this letter of congregational forms (Ordnungsbrief) I received from Friederich Hagi at the Martins Creek in Ohio and returned it to his son in Ohio."[9]

A further note by Friederich Schwarzendruber, evidently written later, states that (translated) "the writer of this copy, Jacob

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8. The Hanss Nafziger material was not written until 1781 and could not have been "copied" in 1733 and 1744 but the conference resolutions evidently circulated in carefully copied, dated manuscripts.

9. This Friederich Hagi (pronounced Hawgey) was the first Amish bishop of the Martins Creek congregation east of Millersburg, Ohio. His name is incorrectly spelled *Hague* in the writer's book, *Ohio Mennonite Sunday Schools*, printed in February, 1941.

Schwarzendruber, was born in 1800 at Mengeringhausen about an hour [an hour's walking distance] from Hüninghausen in Waldeck in Germany, and died June 5th, 1868, in Johnson County, Iowa."

A note at the close of this copy states that it was copied in 1733; in 1774; by Christian Güngerich at Hüninghausen on March 1, 1789; on August 14, 1800, and in 1820.[10]

This manuscript contains in the beginning Hanss Nafziger's statement that it was written in response to the urgent request of his friends (i. e. his fellow ministers and elders), in his own country who had asked for a copy of the manuscript which had been sent to the ministers and elders of the church in Holland; second, the introduction to the Holland minister's manual; third, the forms for the administration of the ordinances of baptism and marriage, and for the ordination of ministers, elders, and deacons, written by Hanss Nafziger on March 26, 1781; fourth, the additional historical material written on December 14, 1781, (the material already referred to as having been printed in an article written by Dr. Ernst Correll, Vol. II, pp. 200-204); and, finally, the nineteen resolutions adopted by the minister's conference held at Strassburg in 1568, the four accepted at the same place in 1607, and the four resolutions adopted in 1630 by the Swiss brethren at Hofingen "in der finstern Thüllen" (*sic*).

The Jacob Schwarzendruber manuscript contains all the material copied in any of the other manuscripts except the two special items mentioned above as being peculiar to the manuscript sent directly to the ministers and elders in Holland and taken by them to Russia when they emigrated to Volhynia. These items are Hanss Nafziger's instructions for holding communion and foot-washing and the report of the Amish Ministers' Conference held in 1779 at Essingen near Landau.

The Amish in America, therefore, seem to have three sources for their various forms for performing the ordinances and for ordaining bishops, ministers, and deacons in the congregation: (1) the forms most widely in use are those printed in The Mennonite Quarterly Review for October, 1939, "Amish Ordination Charges." Copies of almost identical wording with these forms have been found in Lawrence County, Pennsylvania, in northern Indiana, in Iowa, in

10. This might indicate that Bishop Friederich Hagi's copy was made by or for him in 1820 from a copy made (where?) on August 14, 1800.

Wayne County, Ohio, and in Holmes County, Ohio. All of these seem to date back to Lancaster County or Somerset County, Pennsylvania. It has not been possible to determine whether these go back to a different origin than (2) the Joseph Unzicker or (3) the Hanss Nafziger manuscripts or whether they are adaptations of the Hanss Nafziger manuscript which according to Harold S. Bender, of Goshen College, seems to have been known to all the Amish in the United States from the earliest times. These three collections of forms are Amish forms, not Mennonite.

As already indicated in the discussion in the preceding pages, copies of Nafziger's manuscript are known to have existed in Holmes County, Ohio; Johnson County, Iowa; Turner County, South Dakota; Stark County, Ohio; and in northern Indiana where John D. Hochstetler lived.

Unfortunately, one matter still is not cleared up: the date or origin of the Joseph Unzicker manuscript. Both Nafziger and Unzicker state that they had no written copy at hand when they wrote their minister's manual and Nafziger seems to imply that all the forms had been transmitted by word of mouth previous to the time when he reduced them to writing. Unzicker also wrote that he did not have a written copy of the forms but carried them in his mind.

A Manuscript Mennonite Minister's Manual

The Mennonite Historical Library of Goshen College has one manuscript copy of the Manual of Mennonite forms.[11] This is a 38-page home-made pamphlet 6 x 7 inches written by Daniel Good, bishop of the Mennonite Church in Virginia, according to Jacob Hildebrand, a Mennonite bishop in Staunton, Virginia. Hildebrand states that Bishop Good had intended to have this book printed but did not live to have it done. The German manuscript contains a number of interesting items:

1. The form for the words to be written on a slip of paper and placed in a book when a minister (ein Gemeiner Diener) is to be chosen by lot; another for a confirmed minister (ein bestätigter Diener) and another for an elder ("ein Aeltester," meaning a deacon), (page 1).

11. John C. Wenger of Goshen College, states that A. G. Clemmer (1867-1939), Mennonite bishop of the Franconia Conference, had a German manuscript set of these forms.

2. An exhortation to repentance, faith and obedience to God (pp. 2-22); instructions for administering baptism (pp. 23, 24); placing a member under the ban (page 25); receiving a fallen member (page 26); a form for ordaining an ordinary minister (pp. 27, 28); a form for confirming a minister or a preacher in the full ministry (Bestätigung eines Predigers in den vollen Dienst), (pp. 29, 30); a form ordaining an elder (Aufseher und Almosen-Pfleger, that is, a deacon), (page 31); a form for performing the marriage ceremony (pp. 32, 33); a form for receiving into membership a member of another church who had been baptized on confession of faith (page 34).

3. The book closes with the copy of a hymn (pp. 35-37), a prayer for God's grace and blessing (page 38), and another hymn (page 39).

The book bears on the outside cover the title, printed in ink: *Ordnung und Gemeinde Regel von Daniel Good Aelt.* [*ester*] *der Gemeinde in Rockingham County, Virginia.* The form for performing the marriage ceremony is translated into English and the paper containing the beautifully-penned translation is pasted into the pamphlet facing the page containing the German original.

Editor's Note: After the completion of the above article, two additional manuscripts came to light in the Mennonite Historical Library. They will be briefly described in the next issue.

ATTENDANCE AT MENNONITE SCHOOLS AND COLLEGES

1940-1941

Silas Hertzler

For the school year 1940-41 the annual tabulation of attendance in Mennonite schools and colleges includes returns from fourteen institutions. Nine of these schools have some college students, although only three have no organized academy or high school department. Even these three colleges have Bible students, or music and art students, who cannot regularly qualify for college entrance, and who are students of high school or academy rank.

These schools and colleges which sent statistical information this year are:

Bethel College, North Newton, Kansas
Bluffton College, Bluffton, Ohio
Eastern Mennonite School, Harrisonburg, Virginia
Goshen College, Goshen, Indiana
Hesston College and Bible School, Hesston, Kansas
Tabor College, Hillsboro, Kansas
German-English Academy, Rosthern, Saskatchewan
Freeman Junior College, Freeman, South Dakota
Oklahoma Bible Academy, Meno, Oklahoma
Herbert Bible School, Herbert, Saskatchewan
Tabor Bible School, Dalmeny, Saskatchewan
Mennonite Collegiate Institute, Gretna, Manitoba
Zoar Academy and Bible School, Inman, Kansas
Dinuba Bible School, Dinuba, California

In each table, institutions are ranked according to enrollment. For example, in Table I, Goshen College appears first, with a total enrollment of 534. In Table II, Bethel College is listed first, because its total enrollment of college students is 469, which is 26 more than the students of college grade at Goshen College. The enrollment range of college students is from 31 at the German-English Academy to 469 at Bethel. Two institutions give the first year of college work only. Four additional schools are junior colleges, though two of these give occasional bachelor's degrees. Most of the 144 degrees were granted by Goshen, Bethel and Bluffton Colleges.

Table I gives details of attendance for all departments. The enrollment of college students shows an increase of 21 over the pre-

vious school year. However, the total in all departments is 83 less, with no report this year from the Corn Bible School at Corn, Oklahoma. This decrease is in the high school department.

Tables II and III give exact details for attendance in each of the four years of the college and of the academy departments. The full-time college enrollment is considerably larger at Bethel College than at Goshen College, since Goshen emphasizes evening school work and lists 116 part-time students. Bethel has only 11 special students, all the others being listed as members of one of the regular college classes.

Table III shows that as in the past the Eastern Mennonite School and Hesston have decidedly the largest academies. The total number of college students is only 453 more than the number of academy and Bible students.

Table IV shows that there were 14 different Mennonite groups among the 2,101 Mennonites enrolled. Among the Mennonite groups not previously represented are the Hutterthal, Hutterdorf and the Bethesda Mennonite. These are all reported from Freeman Junior College. The Rudnerweider is a new group reported with two students at the Mennonite Collegiate Institute at Gretna.

Non-Mennonites are listed in Table V. Thirty denominations are listed counting Independent, Interdenominational, and Community, as separate Christian groups. Methodist students far outnumber any other group with large enrollments at Bluffton, Goshen, and Bethel.

Table VI shows that Mennonite students come from 26 states, the District of Columbia, from five Canadian provinces, and from six foreign countries. Kansas has over twice as many Mennonite students as its nearest rival, Pennsylvania. Three South American nations are included in the list of foreign countries. Non-Mennonite students come from 21 states, provinces and countries. These details are shown in Table VII. Tables VIII and IX classify Mennonite men and women students as of college and as of academy grade.

The summer session at Bethel College was slightly larger than in 1939. At Goshen there were eleven less students during the summer of 1940 than the previous summer. Hesston as previously, had a few extra spring term students, here counted as attending summer session. Table XI shows that there were 122 more women than men students. This difference is less than for the year 1939-40, though in some previous years the numbers were more nearly equal.

Table I

TOTAL ENROLLMENT IN MENNONITE SCHOOLS AND COLLEGES 1940-41

School	College	Academy	Bible	Other Depart-ments	Total Enrollment
Goshen College	443	...	91[1]	...	534
Bethel College	469	...	...	35[2]	504
Eastern Mennonite School	64	162	128[3]	5[4]	359
Bluffton College	255	...	...	41[2]	296
Hesston College and Bible School[5]	96	113	79[6]	6[7]	294
Tabor College	127	48	...	...	175
Freeman Junior College	64	74	10[8]	...	148
German-Eng. Academy	31	47	29	...	107
Okla. Bible Academy	...	37	36[9]	...	73
Menn. Collegiate Institute	32	39	...	...	71
Herbert Bible School	...	50	...	...	50
Tabor Bible School	...	42	...	...	42
Zoar Academy & Bible School	...	28	11	1[4]	40
Dinuba Bible School	...	16	...	...	16
	1581	656	384	88	2709

1 Bible students for six weeks only.
2 Music and Art students.
3 83 of these for 6 weeks only.
4 Correspondence students not of college grade.
5 Annual Catalogue, 1941-42, Hesston College and Bible School, p. 68.
6 8 Christian Workers' course; 71 six weeks winter Bible Term.
7 High School Extension.
8 Winter Bible Institute students.
9 24 were students for five weeks only.

Table II

ENROLLMENT BY CLASSES, COLLEGE STUDENTS, MENNONITE SCHOOLS AND COLLEGES 1940-41

College	Seniors	Juniors	Sopho-mores	Freshmen	Special	Summer	Other Depts.	Total
Bethel	51	67	102	122	11	116	..	469
Goshen	42	42	69	100	116[1]	64[7]	10[2]	443
Bluffton	42	43	66	67	11	26[7]	..	255
Tabor	4	11	37	71	4	..	..	127
Hesston	..	..	14[3]	49[4]	13[1]	19[5]	1[6]	96
E. M. S.	5	1	19	30	9	..	..	64
Freeman	..	..	14	50	..	..	..	64
M. C. I.	..	..	..	32	..	..	..	32
German-English	..	..	..	31	..	..	..	31
	144	164	321	552	164	225	11	1581

1 Part-time students.
2 7 Correspondence students; 3 post graduates.
3 Two 2 yr. college Bible students.
4 Five 1 yr. college Bible students.
5 Spring term 1939-40.
6 College Extension.
7 Not counting duplicates.

Table III

ENROLLMENT BY CLASSES, STUDENTS NOT OF COLLEGE GRADE, 1940-41

School	High School Classes					Other Depts.	Total
	Seniors	Juniors	Sopho-mores	Freshmen	Bible		
E. M. S.	47	39	33	40	128[1]	8[2]	295
Hesston	37	21	25	30	79[3]	6[4]	198
Goshen	..	..	..	..	91[5]	..	91
Freeman	12	22	22	18	10[5]	..	84
German-English	..	30	22	24	..	..	76
Oklahoma	7	12	18	10	24[9]	2[6]	73
Herbert	..	11	12	27	..	..	50
Tabor College	11	15	14	4	..	4[7]	48
Tabor Bible School	..	10	15	17	..	..	42
Bluffton	..	..	..	..	..	41[8]	41
Zoar	..	..	9	19	11	1[4]	40
M. C. I.	..	17	13	9	..	..	39
Bethel	..	..	..	..	..	35[8]	35
Dinuba	..	..	5	11	..	..	16
	114	177	188	209	343	97	1128

[1] 86 six weeks Bible Term.
[2] 5 Correspondence students and 3 special.
[3] 8 Christian Workers' Bible; 73 six weeks Bible Term.
[4] Correspondence.
[5] Six weeks Bible Term.
[6] Special.
[7] Unclassified.
[8] Music and Art students.
[9] Five weeks Bible Term.

Table IV

MENNONITE STUDENTS IN MENNONITE SCHOOLS AND COLLEGES 1940-41

Denomination	Goshen	Bethel	E. M. S.	Hesston	Tabor College	Freeman	Bluffton	Ger. Eng.
(Old) Mennonites	352	..	341	245	..	..	2	1
General Conference	..	342	..	28	8	74	91	91
Mennonite Brethren	..	13	..	..	114	7	1	12
Mennonites Unclassified	..	..	..	..	..	4	..	..
Krimmer Menn. Brethren	..	3	..	..	17	13	..	..
Menn. Brethren in Christ	9	..	..	..	..	2	..	..
Central Conference	16	..	..	..	..	..	12	..
Evangelical Menn. Brethren	..	1	..	..	9	9	..	..
Amish Mennonites	1	..	10	..	..	..	..	..
Hutterthal	..	..	..	..	..	10	..	..
Defenseless	..	1	..	3	..	..	5	..
Hutterdorf	..	..	..	..	..	4	..	..
Sommerfelder	..	..	..	..	..	..	..	..
Kleine Gemeinde	..	..	..	..	3	..	..	..
Bethesda	..	..	..	..	..	2	..	..
Rudnerweider	..	..	..	..	..	..	..	..
	378	360	351	276	151	125	111	104

Table IV—Continued

Denomination	M. C. I.	Oklahoma	Tabor Bible	Zoar	Herbert	Dinuba	Total
(Old) Mennonites	..	..	..	..	..	..	941
General Conference	42	..	11	1	2	..	690
Mennonite Brethren	22	..	12	9	31	16	237
Mennonites Unclassified	..	49	..	4	..	..	57
Krimmer Menn. Brethren	..	..	..	21	..	..	54
Menn. Brethren in Christ	..	..	19	..	..	..	30
Central Conference	..	..	..	..	..	..	28
Evangelical Menn. Brethren	..	..	..	..	..	..	19
Amish Mennonites	..	..	..	..	..	..	11
Hutterthal	..	..	..	..	..	..	10
Defenseless	..	..	..	..	..	..	9
Hutterdorf	..	..	..	..	..	..	4
Sommerfelder	4	..	..	..	..	..	4
Kleine Gemeinde	..	..	..	..	..	..	3
Bethesda	..	..	..	..	..	..	2
Rudnerweider	2	..	..	..	..	..	2
	70	49	42	35	33	16	2101

Table V

NON-MENNONITE STUDENTS IN MENNONITE SCHOOLS 1940-41

Denomination	Bluffton	Goshen	Bethel	Oklahoma	Tabor	Freeman	Hesston	Herbert	E. M. S.	Zoar	German English	M. C. I.	Total
Methodist	36	40	33	..	..	3	7	..	1	..	..	..	120
Not Given	50	4	18	24	..	..	..	..	..	5	..	..	101
No Church	..	10	10	..	8	..	3	17	2	..	..	..	50
Presbyterian	14	9	22	..	..	3	1	..	..	..	..	..	49
Brethren	..	37	2	..	..	..	..	..	2	..	..	..	41
Evangelical	2	12	8	..	4	4	5	..	..	..	..	..	35
Baptist	10	2	9	..	10	2	..	..	1	..	..	..	34
Lutheran	15	7	2	..	1	6	..	..	..	..	..	..	31
Christian	..	10	11	..	..	..	1	..	..	..	..	..	22
United Brethren	13	2	4	..	1	..	..	..	..	..	..	..	20
Reformed	15	4	..	..	..	1	..	..	..	..	..	..	20
Roman Catholic	7	2	9	..	..	..	..	..	..	..	..	..	18
Congregational	1	6	7	..	..	1	..	..	..	..	..	..	15
Church of Christ	12	1	..	..	..	..	..	..	..	..	..	..	13
Episcopal	..	2	4	..	..	1	..	..	..	..	..	..	7
Friends	3	..	1	..	..	..	..	..	..	..	..	..	4
River Brethren	..	3	..	..	..	..	..	..	1	..	..	..	4
Chr. Missionary Alliance	3	..	..	..	..	..	..	..	..	..	..	..	3
Nazarene	..	..	2	..	..	1	..	..	..	..	..	..	3
Congr. Christian	2	..	..	..	..	..	..	..	..	..	..	..	2
Disciples of Christ	..	1	1	..	..	..	..	..	..	..	..	..	2
Evangelical Reformed	..	2	..	..	..	..	..	..	..	..	..	..	2
Independent	..	2	..	..	..	..	..	..	..	..	..	..	2
United Church of Canada	..	..	..	..	..	..	..	..	..	..	1	1	2
Church of Christ in God	..	..	..	..	..	..	1	..	..	..	..	..	1
Church of God	..	..	..	..	..	..	..	..	..	..	1	..	1
Community	1	..	..	..	..	..	..	..	..	..	..	..	1
Greek Catholic	..	..	..	..	..	..	..	..	..	..	1	..	1
Inter-Denominational	..	..	..	..	..	..	..	..	1	..	..	..	1
Jeh. Witness	..	..	..	..	..	1	..	..	..	..	..	..	1
Meth. Prot.	1	..	..	..	..	..	..	..	..	..	..	..	1
Salvation Army	..	..	1	..	..	..	..	..	..	..	..	..	1
	185	156	144	24	24	23	18	17	8	5	3	1	608

Table VI

States, Provinces and Countries from which Mennonite Students Come, Mennonite Schools and Colleges, 1940-41

States	Goshen	Bethel	E. M. S.	Hesston	Tabor	Freeman	Bluffton	German English	M. C. I.	Oklahoma	Tabor Bible	Zoar	Herbert	Dinuba	Total
Kansas	4	269	2	145	89					2		33			544
Pennsylvania	37	1	154	2			22								216
Indiana	157		3	1			13								174
Saskatchewan		7			2			92			42		31		174
Ohio	83	2	25	2	2	119	55					1		16	167
S. Dakota		6													127
Virginia			116	4	25					42					116
Oklahoma		10							68						81
Manitoba				13	10	1	9								68
Nebraska	1	30		3			4								55
Illinois	42		1	29	5	1									54
Iowa	13		4	22	7										47
Oregon	9	6	26		1										36
California	1			11											30
Maryland		1		5											26
Colorado	10	12		6	5	1									23
Idaho	3	8		16											20
Minnesota		1		3											20
Missouri			4	3	2	3	1		2						17
Alberta	7	3		3			2			5		1			16
Michigan			5	1											12
Montana	5		3	1											9
New York	3		3	1			4								9
Ontario	2	2			4	1									8
India				4	1										8
N. Dakota			5	1											8
Texas					3										5
West Virginia			2												4
British Columbia			1												2
Delaware		1													2
Mississippi	1														1
Argentina				1											1
Arkansas							1								1
Brazil		1													1
China			1												1
Dist. of Col.						1									1
Paraguay															1
Tanganyika Terr.			1												1
	378	360	351	276	151	125	111	104	70	49	42	35	33	16	2101

Table VII

STATES, PROVINCES, AND COUNTRIES FROM WHICH NON-MENNONITE STUDENTS COME, MENNONITE SCHOOLS AND COLLEGES 1940-41

States	Bluffton	Goshen	Bethel	Oklahoma	Tabor	Freeman	Hesston	Herbert	E. M. S.	Zoar	German English	M. C. I.	Total
Ohio	178	2	..	..	..	..	..	..	..	..	..	..	180
Kansas	..	1	139	..	21	..	16	..	..	..	..	..	177
Indiana	1	147	1	..	..	..	..	..	..	..	..	..	149
Not Given	..	..	..	24	..	..	..	..	..	5	..	..	29
S. Dakota	..	..	..	..	..	23	..	..	..	..	..	..	23
Saskatchewan	..	..	..	..	..	..	..	17	..	..	3	..	20
Pennsylvania	1	2	..	..	..	..	..	..	5	..	..	..	8
New York	2	..	..	..	..	..	1	..	..	..	..	..	3
Arizona	..	..	2	..	..	..	..	..	..	..	..	..	2
Iowa	..	1	..	..	..	..	1	..	..	..	..	..	2
Nebraska	..	..	..	..	2	..	..	..	..	..	..	..	2
Virginia	..	..	..	..	..	..	..	..	2	..	..	..	2
British Col.	..	..	..	..	1	..	..	..	..	..	..	..	1
Colorado	..	..	1	..	..	..	..	..	..	..	..	..	1
Cuba	1	..	..	..	..	..	..	..	..	..	..	..	1
Illinois	..	1	..	..	..	..	..	..	..	..	..	..	1
Manitoba	..	..	..	..	..	..	..	..	..	..	..	1	1
Maryland	..	..	..	..	..	..	..	..	..	1	..	..	1
Michigan	..	1	..	..	..	..	..	..	..	..	..	..	1
Mississippi	..	1	..	..	..	..	..	..	..	..	..	..	1
New Jersey	1	..	..	..	..	..	..	..	..	..	..	..	1
West Virginia	1	..	..	..	..	..	..	..	..	..	..	..	1
Texas	..	..	1	..	..	..	..	..	..	..	..	..	1
	185	156	144	24	24	23	18	17	8	5	3	1	608

Table VIII

MENNONITE STUDENTS OF COLLEGE GRADE, MENNONITE SCHOOLS AND COLLEGES, 1940-41

School	Men	Women	Total
Bethel	145	135	343[2]
Goshen	135	151	287
Bluffton	..	..	111[1]
Tabor	55	55	110
Hesston	41	56	97
E. M. S.	30	32	62
Freeman	19	25	44
M. C. I.	19	13	32
German-English	19	12	31[3]
	464	479	1117

[1] Detailed statistics not given.
[2] Detailed statistics not given for 63 students, See Table IV.
[3] Exact proportions of men and women uncertain.

Table IX

Mennonite Students Not of College Grade, Mennonite Schools and Colleges, 1940-41

School	Men	Women	Total
E. M. S.	124	165	289
Hesston	86	93	179
Goshen	37	54	91
Freeman	37	44	81
Ger.-Eng.	45	27	72
Oklahoma	..	..	49[1]
Tabor Bible	21	21	42
Tabor College	15	26	41
M. C. I.	25	13	38
Zoar	..	..	35[1]
Herbert	16	17	33
Bethel	6	11	17
Dinuba	6	10	16
	415	476	984

[1] Detailed statistics not given.

Table X

Summer Session, 1940, Mennonite Schools and Colleges

School	Men	Women	Total
Bethel	35	117	152[1]
Goshen	33	62	95[2]
Bluffton	26	44	70[3]
Hesston	5	14	19[4]
	99	237	336

[1] There were 116 students in the summer session not including the duplicates.
[2] Includes 16 Spring Term students who did not attend the longer summer session. There were 20 additional students who attended both spring and summer sessions.
[3] 26 students not including duplicates
[4] Spring Term students.

Table XI

Total Attendance, Men and Women, Mennonite Schools and Colleges, 1940-41

School	Men	Women	Total
Goshen	244	290	534
Bethel	230	274	504
E. M. S.	158	201	359
Bluffton	156	140	296[1]
Hesston	136	158	294
Tabor College	83	92	175
Freeman	62	86	148
Ger.-English	67	40	107
Oklahoma	..	..	73[2]
M. C. I.	45	26	71
Herbert	29	21	50
Tabor Bible	21	21	42
Zoar	..	..	40[2]
Dinuba	6	10	16
	1237	1359	2709

[1] See Bluffton College Bulletin, May 1941, p. 57.
[2] Detailed statistics not given.

Table XII

Comparative Enrollment Statistics, 1928-40

Year	Mennonite	Non-Mennonite	College	Academy	Bible	Other Depts.	Total
1928-29	1025	513	847	569	..	122	1538
1929-30	1259	708	1085	609	..	273	1967
1930-31	1515	665	1234	710	110	126	2180
1931-32	1337	591	944	522	259	203	1928
1932-33	1135	538	906	416	277	74	1673
1933-34	1259	476	921	348	402	64	1735
1934-35	1742	530	1025	550	502	195	2272
1935-36	2274	574	1151	1050	470	177	2848
1936-37	2640	496	1242	948	800	146	3136
1937-38	2258	680	1431	821	542	144	2938
1938-39	2221	586	1447	690	530	140	2807
1939-40	2164	628	1560	808	308	116	2792
1940-41	2101	608	1581	688	343	97	2709

Table XIII

Diplomas Given and Degrees Granted, Mennonite Schools and Colleges 1940-41

	Bethel	Goshen	Bluffton	Tabor	E. M. S.	Hesston	Freeman	Oklahoma	Herbert	Tabor Bible	Dinuba	Total
B. A.	42	22	26	..	..	..	..	..	..	..	..	90
B. S. in Education	3	18	..	..	..	..	..	..	..	..	..	21
Th. B.	..	4	..	4	2	..	..	..	..	..	..	10
B. of Music	..	..	6	..	..	..	..	..	..	..	..	6
B. S. in Home Economics	5	..	..	..	..	..	..	..	..	..	..	5
B. S. in Industrial Art	3	..	..	..	..	..	..	..	..	..	..	3
B. R. E.	..	..	..	1	..	..	..	..	..	..	..	1
Junior College	..	..	..	7	5	12	4	..	..	..	..	28
2 Yr. Normal	..	11	..	12	4	..	4	..	..	..	..	31
Advanced Bible	..	1	..	2	3	5	..	..	..	..	..	11
Music Diploma	..	..	..	2	..	..	..	..	..	..	..	2
One Yr. Normal	..	..	..	..	..	..	32	..	..	..	..	32
Special 2 Yr.	..	..	..	..	..	..	3	..	..	..	..	3
Academy	..	..	..	10	47	37	21	7	..	..	..	122
Bible 3 Yrs.	..	..	..	..	..	..	..	..	10	10	..	20
Elementary Bible 2 Yrs.	..	..	..	3	7	..	..	6	11	..	5	32
Elementary Bible 1 Yr.	..	..	..	..	..	..	..	..	23	..	..	23
Commercial	1	..	..	4	..	..	..	..	..	..	..	5
Winter Bible School Diplomas	..	10	..	..	..	..	..	..	..	..	..	10
Totals	54	66	32	45	68	54	64	13	44	10	5	455

NOTES AND DOCUMENTS

I. A PASSENGER LIST OF MENNONITE IMMIGRANTS FROM RUSSIA IN 1878

Published from the Original Printed List

Among the documents in the Mennonite Historical Library at Goshen College is an original passenger list of the North German Lloyd steamer, "Strassburg," from Bremen to New York, sailing June 18, 1878. It came into the possession of the Library as part of the papers of the late John F. Funk of Elkhart, Indiana, who was most active in assisting the Russian Mennonite immigrants on their way to their new homes in the prairie states. As indicated at the head of the list, all Mennonites were steerage passengers, the customary passage used by poorer immigrants. The list is here reproduced in the original German form exactly as printed in the official passenger list in 1878. It may be of interest to note that among the passengers was Maria Wall, writer of the autobiographical sketch published in the REVIEW for April, 1941, under the title, "Childhood Reminiscences of a Russian Mennonite Immigrant Mother." —H. S. Bender.

Passagiere Liste
des
Post-Dampfschiffes, "Strassburg"
Capitain O. Heimbruch
von
BREMEN nach NEW YORK
am
16. Juni 1878.
ZWISCHENDECKS-PASSAGIERE

Johann Röpp	aus Kleefeld	nach Mountain Lake, Minn.
Suzanne Röpp	"	"
Johann Röpp	"	"
Susanne Röpp	"	"
Anna Röpp	"	"
Jakob Röpp	"	"
Peter Röpp	"	"
Jakob Harms	"	"
Anna Harms	"	"
Johann Harms	"	"
Margar. Harms	"	"
Peter Harms	"	"
Elisah. Voth	"	"
Benjamin Ratzlaff	"	nach Sutton, Neb.
Helene Ratzlaff	"	"
Justina Ratzlaff	"	"
Abraham Ratzlaff	"	"

Peter Ratzlaff	"	"
Johann Ratzlaff	"	"
Sara Ratzlaff	"	"
Bernhard Ratzlaff	"	"
Maria Ratzlaff	"	"
Peter Ratzlaff	"	"
Maria Wall	aus Alexanderthal	nach Halstead, Kans.
Kornelius Wall	"	"
Justina Wall	"	"
Margar. Wall	"	"
Heinrich Balzer	"	nach Mountain Lake, Minn.
Katharina Balzer	"	"
Katharina Balzer	"	"
Jakob Balzer	"	"
Susanne Balzer	"	"
Peter Balzer	"	"
Aron Pukkau	"	"
Margaretha Pukkau	"	"
Aron Pukkau	"	"
Simeon Pukkau	"	"
Anna Pukkau	"	"
Gerhard Pukkau	"	"
Jakob Hildebrand	"	nach Burton, Kans.
Aganeta Hildebrand	"	"
Jacob Hildebrand	"	"
Anna Hildebrand	"	"
Heinrich Hildebrand	"	"
Katharina Hildebrand	"	"
Aganeta Hildebrand	"	"
Peter Hildebrand	"	"
Jakob Schmidt	"	"
Elisabeth Schmidt	"	"
Jakob Schmidt	"	"
Elisabeth Schmidt	"	"
Peter Schmidt	"	"
Sara Schmidt	"	"
Johann Schmidt	"	"
Gerhard Friesen	aus Fürstenwerder	nach Newton, Kans.
Maria Friesen	"	"
Johann Friesen	"	"
Johann Hooge	"	nach Sutton, Neb.
Anna Hooge	"	"
Gertrude Hooge	"	"
Johann Harder	"	"
Helene Harder	"	"
Maria Harder	"	"
Helene Harder	"	"
Kornelius Wiens	"	nach Mountain Lake, Minn.
Helene Wiens	"	"
Kornelius Wiens	"	"
Johann Wiens	"	"

Peter Wiens	"	"
Helene Wiens	"	"
Franz Wiens	"	"
Diedrich Thiessen	"	"
Anna Thiessen	"	"
Anna Thiessen	"	"
Johann Wall	aus Alexanderthal	nach Halstead, Kans.
Margaretha Wall	"	"
Johann Wall	"	"
Maria Wall	"	"
Johann Wall	"	"
Peter Wall	"	"
Maria Wall	"	"
Peter Wall	"	"
Johann Wall	"	"
Anna Wall	"	"
Kornelius Neufeld	aus Lichtfelde	nach Mountain Lake, Minn.
Margaretha Neufeld	"	"
Kornelius Neufeld	"	"
Margaretha Neufeld	"	"
Peter Regier	aus Neukirch	nach Newton, Kans.
Anna Regier	"	"
Jacob Penner	aus Prangenau	nach Peabody, Kans.
Anna Penner	"	"
Anna Penner	"	"
Elisab. Penner	"	"
Helena Penner	"	"
Jacob Penner	"	"
Heinrich Penner	"	"
Peter Penner	"	"
Franz Heinrich	"	"
Kornelius Penner	"	nach Burton, Kans.
Elisabeth Penner	"	"
Nikolai Penner	"	"
Kornelius Braun	aus Elisabeththal	"
Frau Braun	"	"
Johann Franz	aus Alexanderthal	nach Mountain Lake, Minn.
Susanne Franz	"	"
Martin Franz	"	"
Susanne Franz	"	"
Anna Franz	"	"
Kornelius Franz	"	"
Peter Franz	"	"
Johann Franz	"	"
Wittwe Janzen	"	"
Isaak Wall	aus Pordenau	nach Sutton, Neb.
Elisab. Wall	"	"
Isaak Wall	"	"
Anna Wall	"	"
Gerhard Lohrenz	aus Marienthal	"
Helena Lohrenz	"	"

Gerhard Lohrenz	"	"
David Lohrenz	"	"
Maria Lohrenz	"	"
Helena Lohrenz	"	"
Anna Lohrenz	"	"
Peter Lohrenz	"	"
Abraham Regehr	"	"
Sara Regehr	"	"
Abraham Regehr	"	"
Isaak Regehr	"	"
Gerhard Regehr	"	"
Theodor Nickel	aus Rudnerweide	nach Mountain Lake, Minn.
Anna Nickel	"	"
Theodor Nickel	"	"
Helena Nickel	"	"
Peter Nickel	"	"
Anna Nickel	"	"
Wilhelm Nickel	"	"
David Nickel	"	"
Anna Nickel	"	"
Gertrude Nickel	"	"
Johann Becker	"	"
Aganeta Becker	"	"
Aganeta Becker	"	"
Maria Becker	"	"
Helena Becker	"	"
Johann Becker	"	"
David Becker	"	"
Jakob Becker	"	"
Abraham Becker	"	"
Peter Becker	"	"
Peter Kliewer	"	"
Frau Kliewer	"	"
Anna Kliewer	"	"
Susanna Kliewer	"	"
Helena Kliewer	"	"
Johann Sudermann	"	nach Burton, Kans.
Elisabeth Sudermann	"	"
Jakob Sudermann	"	"
Leonhard Sudermann	"	"
Bernhard Gerbrand	aus Grossweide	"
Katharina Gerbrand	"	"
Anna Gerbrand	"	"
Bernhard Gerbrand	"	"
Jakob Friesen	"	nach Sutton, Neb.
Sarah Friesen	"	"
Sarah Friesen	"	"
Gerhard Friesen	"	"
Peter Friesen	"	"
Jakob Friesen	"	"
Franz Friesen	"	"

Wittwe Ewert	"	nach Mountain Lake, Minn.
Jakob Ewert	"	"
Aganeta Ewert	"	"
Helena Ewert	"	"
Wilhelm Ewert	"	"
David Ewert	"	"
Abraham Ewert	"	"
Elisab. Ewert	"	"
Heinrich Schröder	aus Sparrau	nach Halstead, Kans.
Katharina Schröder	"	"
Peter Schröder	"	"
Susanna Schröder	"	"
Sahra Schröder	"	"
Katharina Schröder	"	"
Abraham Unruh	"	"
Eva Unruh	"	"
Peter Unruh	"	"
Julia Unruh	"	"
Cornelius Wall	aus Konteniusfeld	nach Grafton, Neb.
Aganeta Wall	"	"
Kornelius Wall	"	"
Elisabeth Wall	"	"
Aganeta Wall	"	"
Johann Wall	"	"
Gerhard Wall	"	"
Kornelius Unruh	aus Mariawohl	nach Yankton, Dak.
Sarah Unruh	"	"
Jakob Unruh	"	"
Katharina Unruh	"	"
Johann Regeln	"	"
Jakob Pauls	"	"
Anna Unruh	"	"
Kornelius Unruh	"	"
Peter Dück	"	"
Katharina Dück	"	"
Peter Dück	"	"
Susanna Dück	"	"
Heinrich Dück	"	"
Isaak Dück	"	"
Johann Peters	aus Nikolaidorf	nach Sutton, Neb.
Helena Peters	"	"
Jakob Peters	"	"
Diedrich Peters	"	"
Helena Peters	"	"
Aganeta Peters	"	"
Johann Peters	"	"
Helena Peters	"	"
Maria Peters	"	"
Johann Peters	"	"
Helena Peters	"	"
Elisabeth Peters	"	"

Aron Reimer	"	nach Mountain Lake, Minn.
Maria Reimer	"	"
Helena Reimer	"	"
Susanna Reimer	"	"
Johann Reimer	"	"
Heinrich Reimer	"	"
Justina Reimer	"	"
Cornelius Dück	aus Margenau	nach Sutton, Neb.
Justina Dück	"	"
Justina Dück	"	"
Franz Dück	"	"
Elisabeth Dück	"	"
Cornelius Dück	"	"
Johann Dück	"	"
Helene Dück	"	"
Helene Dück	"	"
Franz Dück	"	"
Anna Dück	"	"
Margaretha Dück	"	"
Johann Dück	"	"
Bernhd. Kröker	"	"
Katharina Kröker	"	"
Helene Kröker	"	"
Maria Kröker	"	"
Wittwe Quapp	"	"
Heinrich Ott	"	"
Heinrich Harms	"	nach Peabody, Kans.
Katharina Harms	"	"
Maria Harms	"	"
Johann Harms	"	"
Katharina Harms	"	"
Jakob Görzen	aus Fürstenwerder	nach Mountain Lake, Minn.
Maria Görzen	"	"
Johann Görzen	"	"
Abraham Görzen	"	"
Justina Görzen	"	"
Kornelius Görzen	"	"
Isaak Görzen	"	"
Franz Görzen	"	"
Diedrich Görzen	"	"
Diedrich Peters	"	nach Sutton, Neb.
Helena Peters	"	"
Helena Peters	"	"
Diedrich Peters	"	"
Kornelius Peters	"	"
Margaretha Peters	"	"
Jakob Peters	"	"
Johann Peters	"	"
Isaak Peters	"	"
Abraham Peters	"	"
Isaak Bärgen	"	"

Sahra Bärgen	"	"
Gerhard Fast	"	"
Sarah Fast	"	"
Isaak Fast	"	"
Katharina Fast	"	"
Abraham Fast	"	"
Kornelius Fast	"	"
Jakob Fast	"	"
Gerhard Fast	"	"
Johann Fast	"	"
Klaas Fast	"	"
Peter Dück	"	nach Burton, Kans.
Maria Dück	"	"
Maria Dück	"	"
Peter Duck	"	"
Wilhelm Schirling	"	nach Newton, Kans.
Anna Schirling	"	"
Abraham Schirling	"	"
Elisab. Schirling	"	"
Aganeta Schirling	"	"
Heinrich Pauls	"	nach Burton, Kans.
Elisabeth Pauls	"	"
Heinrich Pauls	"	"
Henriette Pauls	"	"
Helena Pauls	"	"
Franz Pauls	"	"
David Pauls	"	"
Justina Pauls	"	"
Susanna Pauls	"	"
Peter Kröker	"	"
Helena Kröker	"	"
Klaas Kröker	"	"
Anna Kröker	"	"
Peter Kröker	"	"
Heinrich Kröker	"	"
Helena Kröker	"	"
Katharina Kröker	"	"
Gerhard Neufeld	aus Alexanderwohl	nach Mountain Lake, Minn.
Justina Neufeld	"	"
Gerhard Neufeld	"	"
Isaak Neufeld	"	"
Johann Neufeld	"	"
Peter Neufeld	"	"
Jacob Neufeld	"	"
Heinrich Neufeld	"	"
Jacob Mierau	aus Gnadenheim	nach Sutton, Neb.
Elisabeth Mierau	"	"
Jacob Mierau	"	"
Peter Mierau	"	"
Abraham Mierau	"	"
Katharina Mierau	"	"

Susanne Mierau	"	"
Johann Mierau	"	"
Heinrich Mierau	"	"
Gerhard Janzen	"	"
Helena Janzen	"	"
Maria Janzen	"	"
Katharina Janzen	"	"
Gerhard Janzen	"	"
Johann Janzen	"	"
Helena Janzen	"	"
Jakob Janzen	"	"
Peter Janzen	"	"
Franz Wiens	"	"
Frau Wiens	"	"
Franz Wiens	"	"
Maria Wiens	"	"
Susanna Wiens	"	"
Klaas Wiens	"	"
Jakob Wiens	"	"
Johann Pankratz	"	nach Newton, Kans.
Margaretha Pankratz	"	"
Gerhard Pankratz	"	"
Johann Pankratz	"	"
Heinrich Pankratz	"	"
Maria Pankratz	"	"
Johann Friesen	"	"
Isaak Schulz	aus Friedensdorf	nach Mountain Lake, Minn.
Frau Schulz	"	"
Isaak Schulz	"	"
Maria Schulz	"	"
Wilhelm Schulz	"	"
Sahra Schulz	"	"
Abraham Willms	"	nach Newton, Kans.
Elisabeth Willms	"	"
Margaretha Willms	"	"
Abraham Willms	"	"
Aganeta Willms	"	"
Elisabeth Willms	"	"
Peter Warkentin	"	nach Beatrice, Neb.
Wilhelmine Warkentin	"	"
Wilhelmine Warkentin	"	"
Peter Warkentin	"	"
Helena Warkentin	"	"
Justina Warkentin	"	"
Gerhard Warkentin	"	"
Elisabeth Warkentin	"	"
Peter Kliewer	aus Hierschau	nach Burton, Kans.
Eva Kliewer	"	"
Peter Kliewer	"	"
Heinrich Kliewer	"	"
Elisabeth Kliewer	"	"

Wittwe Susanne Kliewer	"	"
Friederike Kliewer	"	"
Wilhelmine Kliewer	"	"
Isaak Töws	"	nach Sutton, Neb.
Elisabeth Töws	"	"
Gerhard Töws	"	"
Isaak Töws	"	"
Peter Voth	aus Liebenau	nach Mountain Lake, Minn.
Katharina Voth	"	"
Abraham Voth	"	"
Katharina Voth	"	"
Diedrich Voth	"	"
Maria Voth	"	"
Sussanna Voth	"	"
Peter Voth	"	"
Elisabeth Voth	"	"
Heinrich Balzer	"	nach Newton, Kans.
Frau Balzer	"	"
Johann Regehr	aus Fürstenau	nach Mountain Lake, Minn.
Anna Regehr	"	"
Katharina Regehr	"	"
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Peter Sawatzki	"	"
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Elisabeth Sawatzki	"	"
Gerhard Sawatzki	"	"
Justina Sawatzki	"	"
Wilhelm Nickel	"	"
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Peter Teichgröb	"	"
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Hermann Teichgröb	"	"
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Anna Janzen	"	"
Johann Janzen	"	"
David Janzen	"	"
Heinrich Janzen	"	"
Agatha Janzen	"	"
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Aganeta Janzen	"	"
Wittwe Kornelsen	"	"
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Anna Schierling	"	"

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Aganeta Schierling	"	"
Johann Schierling	"	"
Diedrich Schierling	"	"
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Johann Enns	"	"
Agatha Enns	"	"
Agatha Enns	"	"
Abraham Nickel	aus Lichtenau	nach Newton, Kans.
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Anna Nickel	"	"
Justina Nickel	"	"
Aron Warkentin	aus Blumstein	nach Burton, Kans.
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Abraham Warkentin	"	"
Katharina Warkentin	"	"
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Frau Friesen	"	"
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Gerhard Friesen	"	"
Sarah Friesen	"	"
Hermann Friesen	"	"
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Frau Günther	"	"
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Gerhard Günther	"	"
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Franz Kröker	"	"
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Elisabeth Peters	"	"
Kornelius Peters	"	"
Heinrich Peters	"	"
Johann Peters	"	"
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Franz Dalke	"	"
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Katharina Dalke	"	"
Peter Dalke	"	"
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Johann Warkentin	"	"
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Abraham Willms	"	"
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Johann Willms	"	"
Helena Willms	"	"
Jakob Willms	"	"
Katharina Willms	"	"
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Johann Dörksen	"	"
Heinrich Dörksen	"	"
Helena Dörksen	"	"
Peter Dörksen	"	"
Katharina Dörksen	"	"
Cornelius Dörksen	"	"
Aganeta Dörksen	"	"
Gerhard Dörksen	"	"
Eva Dörksen	"	"
Anna Dörksen	"	"
Susanna Dörksen	"	"
David Dörksen	"	"
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Maria Görzen	"	"
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Johann Nickel	"	"
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Susanna Fast	"	"
Elisabeth Fast	"	"
Helena Fast	"	"
Gerhard Fast	"	"
Johann Fast	"	"
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Anna Wurms	"	"
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Jakob Penner	"	"
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Johann Penner	"	"
Katharina Penner	"	"
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Maria Penner	"	"
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Peter Engelbrecht	"	"
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Anna Engelbrecht	"	"
Peter Engelbrecht	"	"
Elisabeth Engelbrecht	"	"
Helena Engelbrecht	"	"
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Heinrich Unruh	"	"
Adelgunde Unruh	"	"
Johann Unruh	"	"
Susanna Unruh	"	"
Klaas Unruh	"	"
Peter Unruh	"	"
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Maria Unruh	"	"
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Maria Regehr	"	"
Katharina Regehr	"	"
Anna Regehr	"	"
Margaretha Regehr	"	"
Sarah Regehr	"	"
Justina Regehr	"	"
Eva Regehr	"	"
Kornelius Regehr	"	"
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Sarah Kröker	"	"
Heinrich Kröker	"	"

Peter Friesen	aus Hierschau	"
Anna Friesen	"	"
Peter Friesen	"	"
Jacob Friesen	"	"
Helena Friesen	"	"
Katharina Friesen	"	"
Franz Friesen	"	"
Anna Friesen	"	"
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Heinrich Löwen	"	"
Diedrich Löwen	"	"
Elisabeth Löwen	"	"
Katharina Löwen	"	"
Peter Löwen	"	"
Sarah Löwen	"	"
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II. A NOTABLE TESTIMONY TO THE LIFE OF THE ANABAPTISTS OF SWITZERLAND

An important testimony to the life and character of the Swiss Mennonites two and a half centuries ago is found in a book written by George Thormann, a minister of high rank in the Reformed state church, and published in 1693 by the magistracy of the canton Bern in Switzerland. It is a book of over 700 pages, entitled *Probierstein des Täuferthums* (Touchstone of Anabaptism). The book was written at the request of both the ecclesiastical and civil authorities and was issued from the government printing office at Bern. The author in the preface expressed alarm at the great numerical increase of the Anabaptist people.

Earlier Swiss Protestant writers had been untruthful and unreasonable in their accusations and denunciations of the Anabaptists. The books of these writers, in consequence, proved offensive not only to the Anabaptists themselves but also to those who were personally acquainted with them and their doctrine. The author of this book having decided to guard against making the same mistake, says repeatedly that his readers are informed as concerns the doctrine of these people and their commendable daily life and conduct. He makes no effort to show the Anabaptists in a bad light.

The author bears strong testimony to the fact that the membership of the national church were deeply impressed by their earnestness and piety.

He writes: "Among our country people the opinion prevails in general that whoever sees an Anabaptist, sees a saint, a person who is dead to the world, having experienced true conversion, and that there are no more earnest and consecrated people than they. Is it not so, dear brethren?" And

again: "If among all Christian communions there is one which seems to be upright and give assurance of personal salvation to the soul, it is certainly that of the Anabaptists. And this is true to such an extent that their religion appears to very many of our country people as by far the surest way of salvation." "I have observed," the author says further, "that the people of our country districts indicate a very high esteem for the Anabaptist people. Their regard for them is such that many look upon them as saints, as the salt of the earth and the very kernel of Christendom. Their opinion concerning them is so favorable that many believe a good Christian and an Anabaptist to be one and the same thing. And thus many of our people are altogether confused in their consciences and are troubled by the question whether they should not join themselves to these people, without regard to the consequences."

People in general, according to this author, said: "Observe how they are continually mistreated, insulted, sought, and persecuted, and how cheerfully and steadfastly they endure it all. Is not God showing His almighty power and the sustaining grace of His Spirit in these people? . . . How is it that, notwithstanding all that has been attempted against them, it was found impossible to suppress their church, and their religion is, on the contrary, increasing more and more?"

And again, according to our author, the people said with reference to the so-called "Anabaptist Hunters" (a special police force commissioned to spy out and arrest them): "As God converted Saul of Tarsus to the Christian faith, who had raged so terribly against it, so also He has changed the hearts of a number of men who formerly were willing to be used by the magistrates in the persecution of the Anabaptists so that now, instead of doing them evil, they themselves have become Anabaptists, and have steadfastly held to that doctrine to the end of their lives. Is not God through such occurrences giving witness to all the world that this doctrine is of God?"

While earlier writers of the state church had asserted that the Mennonites' profession of nonresistance was only a clever cloak to hide their sinister, rebellious intentions, George Thormann does not make any such charge against them. He says on the contrary: "They are conscientiously opposed, not only to taking part in war, but even to bearing arms; they forbid this to their people as a great sin." He did not believe, he says further, that the Anabaptists of Switzerland had any evil intentions, nor "such un-Christian, mutinous, evil designs" as the Anabaptists of Münster. And yet, he adds that neither he nor they themselves but only God knows what they might do if they had opportunities for such madness as had the Anabaptists of Münster.

The latter part of the book contains earnest challenges to the readers of the book to follow the good example of the Anabaptists. The author says: "Is it commendable in the Anabaptist people that they show earnestness and zeal in their way of serving God? Do the same among us, dear brethren. . . . Is it a fine thing that the Anabaptists abstain from glib talking and do not talk much of worldly things? Do the same in the strength of your Christian calling. . . . Do they give a good example by not being easily provoked to anger? Do even the same, dear brethren; avoid anger more and more. . . . Is it good and praiseworthy that they do not indulge much in worldly enjoyments and in vain pleasures of the flesh? Do likewise, dear brethren. . . .

Is it good and commendable that they shun the public inns and drinkhouses, except in cases of emergency, and that they strictly guard themselves against taking much wine? Well, do the same; shun all disorderly, intemperate, ungodly conduct. . . . Is it praiseworthy in them that one does not hear them use profane language or swear? Do again the same, for this is the will of God toward you, as well as toward them."

George Thormann's book gives a valuable description of the life and walk of the Swiss Mennonites of that period. Contrary to his own intentions, he has done the Mennonite Church a distinct service by writing this book. It throws welcome light on the question how it is to be explained that the state and the national church of the canton Bern found it impossible to exterminate the Mennonite Church. About two centuries of strenuous effort on their part toward this end proved a failure, because many of the general population sympathized with those who endured persecution for their faith and conscience, and gave them assistance and help in every possible way.

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